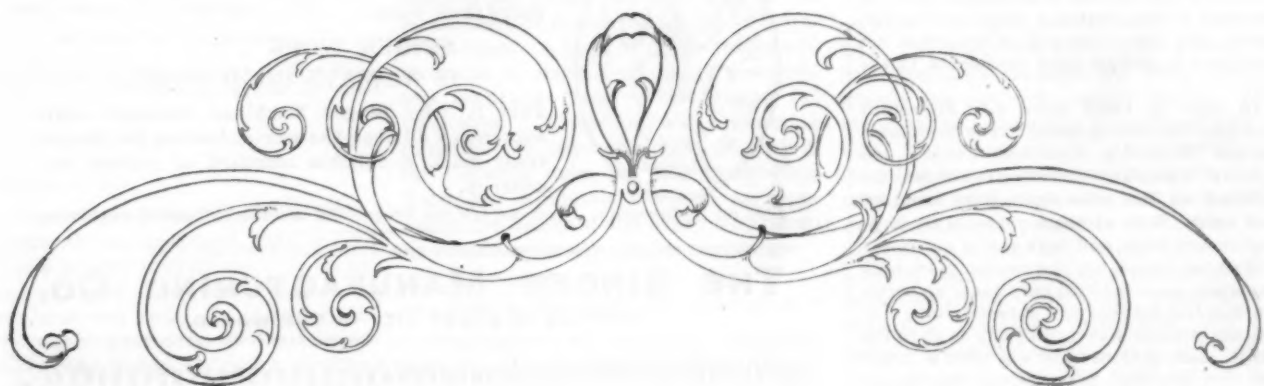


Zion's Herald

Wednesday, October 12, 1898



WAS He not, you say, the Man of Sorrows? Yes, the Man of Sorrows toward all evil; the Man of Sorrows in His distress over our distress; the Man of Sorrows in His grief to see how life is spoiled for thousands by sin, by routine, and by sadness. But oh! for such as will receive Him, the Man of Joys! He comes to give us life—life more abundant. He comes to cleanse us from our sins; to rebuild the nature defaced and broken by wrong-doing; “to restore unto us the years that the locust hath eaten.” He comes to pour new meanings into the common deeds of the common day; to exalt routine into opportunity; to change our selfish narrowness into His many-sided sympathy with lives. He comes to dispute the right of sorrows to claim all our life; He comes to take our part against the embittering memories that pursue us; to create for us new interests; to open before us new vistas; to call us away from ourselves for new service in the time to come; to give us back our lives comforted, calmed, exalted, and renewed in Him. Such are some of the powers of resistance in the Christ-filled life, acting for liberty against physical pain and ill-health, against the tyranny of passion, against the unspiritual drag of sin, routine, and sorrow.

— PRESIDENT CHARLES CUTHBERT HALL (Union Theological Seminary).



Church Union

FOR several years there has been a steady decrease in the attendance at all the Protestant churches of Charlestown. This has been occasioned by the removal of the old families from the city to the suburbs. Many causes have produced these results. Among them might be mentioned: 1. The lack of enterprise among real estate owners in Charlestown, who have failed to make modern improvements in their tenements. There are but few country towns in Massachusetts that have not been more progressive in this respect. The people demand these improvements, and will have them or move. 2. The electric cars have made it possible for people to live further from the city, and yet be within reach of their business. 3. Modern houses, cottages with good yards, lawns, and fruit-trees can be secured at less rent than is paid for poor tenements in the city.

In view of these facts, the Protestant churches are talking union. The Monument Square Methodist Episcopal Church and Trinity Methodist Episcopal Church are situated on the same street only about 580 feet apart. Both of these churches are large and commodious, and have had in the past a successful career, but for several years both churches have felt that they could do better work at less expense by a consolidation; still neither church was quite ready to go to the other. Last year an effort was made to bring the two churches together, but this movement failed. Under the leadership of the present pastors, both churches are enjoying unusual prosperity. At the present time there is a most delightful spirit of unity between the two official boards; both quarterly conferences have voted almost unanimously in favor of the union.

At the last Annual Conference Monument Square Church reported a membership of 231 and 25 probationers — a total of 256. Trinity Church reported 305 members and 32 probationers — a total of 337. Trinity Church, being the largest and most elegant as well as the best located Protestant church in the city of Charlestown, with a seating capacity of 1,300, has been selected as the church home of the united churches. The two pastors, Rev. R. F. Holway and Rev. N. B. Fisk, will continue to serve the churches, and will preach alternately until Conference in April, when it is expected that the two churches will be permanently consolidated.

The Monument Square people deserve great credit for the sacrifice they make in leaving the old church home so dear to them. They do it believing it will be for the glory of God and for the advancement of His kingdom. The closing services occurred at Monument Square Church, Sunday, Oct. 9, at 10.30 A. M. The pastor, Rev. N. B. Fisk, preached an appropriate sermon, and there was a union love-feast of the two churches at 7.30 P. M. Oct. 16, the two societies will meet for the first time in Trinity Church, and the pastor, Rev. R. F. Holway, will preach an appropriate sermon, extending a most cordial greeting to the members and congregation of Monument Square Church.

Methodist Fraternity with Catholics

THE Michigan Christian Advocate states with approbation that the Methodist Church in Fernando, Cal., adjourned its services to attend the dedication of the Roman Catholic Church. We, too, approve. It is Wesleyan and Christian to have love for them rather than call down the fire of heaven upon them because they do not walk our way. There are thousands of excellent Christians in the Roman Catholic Church. Methodist Christians have only good-will for them. If they find in their rites and ceremonies a path to Christ, it is well. Our veto comes in when that religion begins to un-

sheathe the sword of temporal power. Peter drew his sword. Jesus bade him put it back in its scabbard. Peter today draws the sword, and it is fierce. Go to. Put up the Italian sword, and let us vie with each other in the works of Christ. We must say, too, that we wish the Roman Catholic Church would put forth its full power in the interest of Sabbath-keeping and of temperance. A bright day would dawn in America then. — Rocky Mountain Christian Advocate.

Listen, pastors: Do you keep well in mind this function of the ministry, "Feed the flock of God?" The nourishment of the spiritual natures of men is better than oratorical or rhetorical entertainment a thousandfold; it is better than controversial acuteness, or fierce denunciation of men, or adroit pleas for "causes." The souls of men need the truth and grace of Jesus Christ, and of these you are a minister. — Michigan Christian Advocate.

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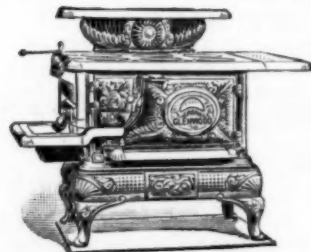
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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Italian Stiletto

It sounds incredible, but official statistics warrant the statement, that in Italy the knife is murderously used on an average of once in every two hours throughout the year. In the year 1897, 5,380 Italians were done to death by stilletos in the hands of fellow-countrymen. Had this astounding mortality been incurred in a war with an outside foe, it would have been startling enough, but it is even more startling to reflect that it was not an enemy who did this, but Italians themselves, inspired by personal hate or covetousness. The tribunals have proved powerless to suppress this homicidal mania; hence a league has been formed to abolish this universal and too convenient weapon. Queen Margherita is the president of it, and the various labor unions and trade associations are affiliating with it. The Premier has promised to submit to the next Parliament a draft of a law which shall make it a penal offence for a person to carry or possess one of the knives which has been almost invariably used for murderous purposes.

"Axle-Lighted" Cars

The four limited trains which run between Chicago and Los Angeles on the Santa Fé route, a distance of 2,209 miles, are to be lighted entire — cars (baggage and passenger), berths, lanterns, and locomotive headlight — with electricity generated from the friction of the car axles. The plant is not to be located in the baggage-car and the cars lighted therefrom, as has been attempted heretofore, but each car is to have its independent plant, small, but compact and complete, consisting of a dynamo and storage batteries. The electric equipment of each of these special trains will aggregate 4,928 candle power.

The Kaiser's Trip to Palestine

The London Mail is authority for the statement that Germany's imperial ruler will be "a Cook's tourist" in his visit to the Holy Land this month. The Messrs. Cook have arranged the itinerary after the Kaiser shall land from his yacht at Caifa on the 25th inst. Fifteen hundred horses and mules have been "bespoken."

The Emperor will be cared for by fifty personal servants and an equal number of grooms. A body guard of picked men, each one not less than seven feet tall, will form the imperial cortege. At Jerusalem the Kaiser will take part in the ceremonies of consecrating the Church of St. John. A little over two weeks will be spent in visiting places of interest, and then the train will be taken for Damascus. What political scheming underlies this trip undertaken ostensibly for pleasure only, no one knows; but European diplomats, the Russian especially, are anxious, and every step taken by the Kaiser will be under espionage.

Ship Canal to Connect Lake Erie and Ohio River

Pittsburg is a city of many industries, but it is pre-eminent for its iron and steel manufactures. The raw material for the latter comes a long way — from the ranges of Minnesota and Michigan. It takes a big fleet of transports to convey the 7,000,000 tons of ore annually to Lake Erie, and a vast number of freight cars to carry it thence to Pittsburg. But while the lake shipment of 761 miles from Lake Superior to Cleveland costs only 80 cents a ton, the railroad shipment of only 128 miles thence to Pittsburg costs \$1.15 a ton. Plainly this latter item ought to be lessened. It can only be reduced by digging a canal deep and wide enough for the lake transports to come through. This is just the thing that is going to be done. The canal has been chartered. It will cost about \$33,000,000. When built, it will effect other traffic economies besides that of iron. The transports that bring the latter will carry back millions of tons of coal, coke, and general merchandise — all cheapened by lower freight tolls.

Acetylene's Rival

It is called carbolite. Chemically, it is a combination of the carbides of calcium, aluminum and silicon. Practically, it is slag (the waste product of blast furnaces) fused, while in a molten state and by means of electricity, with pulverized coke. The ethylene gas which is produced from carbolite resembles acetylene, and has the same characteristics, but is more brilliant and cheaper. Each pound of carbolite will produce five feet of gas; and each cubic foot is equal in illuminating power to fifteen feet of ordinary coal or water gas. It can be handled safely, if protected from water and air moisture by wood-jacketed tin cans. It can be kept indefinitely. The substance is crystalline, has a metallic glitter, and is about twice as heavy as a piece of coal of the same size. The unused Bessemer plant at Hammond, Ind., has been secured for its manufacture on a large

scale by its inventor, Mr. H. L. Hartenstein, of Chicago.

Hawaii Not Unhealthy

It has the reputation of being unsalubrious — founded largely on the segregation of its lepers in the island of Molokai. The suspicion that some dreadful infection might be imported from these islands into our own country lay back of much of the opposition to their annexation. The official report of the Hawaiian Board of Health, however, removes the suspicion and discloses the fact that our new acquisition compares favorably in respect of health and death-rate with some of the most compact communities in our own land. Honolulu, even with defective sanitary provisions, had a death-rate in 1897 of only 21.97 in 1,000; in New York, only the year before, it was 21.54 — only a minute fraction in favor of the latter. The leper colony on Molokai is decreasing in number — there being only 1,116 unfortunates now living there. Deaths from old age almost equal those caused by consumption and heart ailments, the rates being 46 for the first named, against 59 and 48; there, as here, consumption is the most prolific cause of death. It is noticeable, also, that the death-rate is highest among the natives; among Anglo-Saxons it is only 14.68 per thousand. With the sanitary training and protective methods which Americans carry with them, Hawaii ought ere long to bear the palm among our possessions for its freedom from deadly ailments as well as for its delightful climate.

Who Shall Pay the Cuban Debt?

This will be "the burning question" ere long. It was anticipated in the distinct stipulation made by this country at the time of the cessation of hostilities with Spain that the subject would not be considered by us. It can scarcely help, however, being discussed by the Peace Commission. The aggregate is an enormous one. Before the last insurrection began, according to the London Economist, it comprised about \$152,500,000 in 6 and 5 per cent. bonds, partly incurred by Spain in crushing the rebellion of 1868-'73 and in meeting the deficiency of Cuban budgets. This debt, with its annual interest of \$13,000,000, ought not in justice to be imposed on Cuba, and certainly we have nothing to do with it. During the past three years Spain has incurred a fresh debt of over \$500,000,000, bearing an annual interest of \$30,000,000, in her futile attempt to subdue the Philippines and Cuba. There is neither a legal nor a moral claim on this country, which at large cost interfered on humane grounds to end a fruitless war, to relieve Spain of this burden even in part. We did not

attempt conquest. We did not take up arms to deprive Spain of her colonies. If we decide to retain the Philippines, it will be for motives germane to those which led us to intervene in the West Indies. By the usage of nations we are entitled to a war indemnity. Porto Rico, considering what must be done for it, is certainly not a sufficient *quid pro quo*. On the other hand, how can misguided but bankrupt Spain, without the revenue from her colonies, add \$43,000,000 more annually to the burden of her taxpayers? The Peace Commission will doubtless give this serious problem thoughtful consideration.

The Indian Outbreak

It was brief, but bloody. It originated in an attempt some eight months ago of a deputy marshal to arrest Chief Bush Ear of the Bear Lake Indians in Minnesota and nine of his tribesmen for resisting a United States officer. The illicit sale of whiskey was at the bottom of the business. The tribesmen surrendered, and were duly tried and sentenced. Bush Ear kept out of the way, and threatened the life of any one who should try to arrest him. At the last government pay-day the chief applied for money. He was seized and confined in the reservation jail. His warriors effected his release, and they all escaped to Bear Island. Here they stirred up the rest of the tribe to resistance. Troops were sent against them, and the Indians fired upon them from ambush, killing Major Wilkinson of the Third United States Infantry, five soldiers and two Indian police, and wounding eleven others. An additional force was sent, and the Indians were "badly whipped." Just how many were killed, no one yet knows. The Bear Lake Indians are a branch of the Pillager tribe of the Chipewas. They have been hitherto industrious and peaceable. At last accounts the leading chiefs in the vicinity were doing all they could to pacify the irritation. The trouble, however, cannot be settled until the Indians concerned in the outburst are surrendered to the United States authorities.

The Army Reorganization

Nearly half of the Volunteer army having been mustered out, an order was issued last week for the honorable discharge of three major generals and twenty-six brigadier generals of the Volunteer branch of the service. Those of this number who were promoted from the regular army will return to their former duties. The reduction thus effected rendered necessary the complete reorganization of the combined regular and volunteer force, particularly with reference to the prospective occupation of Cuba and Porto Rico. The new scheme provides for the discontinuance of the Third, Fifth and Sixth Army Corps, and the reorganization of the First, Second and Fourth. Besides these three, there will be two other corps — the present Seventh and Eighth, stationed respectively at Jacksonville, Fla., and Manila, which will continue unchanged except in name. Major Generals Breckinridge, Graham, Wheeler and Lee command four of these corps;

over the fifth, at Manila, Major General Otis will probably be appointed.

The Sugar Trade War

The rapid decline in the price of refined sugar — a drop of 50 cents per 100 pounds in three weeks — and the consequent demoralization of the market, are believed to indicate that the long-expected fight between the American Sugar Refining Company or Havemeyer interests, and the independent companies, led by the Arbuckle Brothers, is at length on. The first-named company started the cut in prices, and the Arbuckles promptly followed, and even undercut so that the price for granulated sugar went down on Saturday last to 5 cents per pound. Below this price is too low for profit, but both parties are rich, and the competition is keen. The American Company is preparing to go into the package-sugar business in opposition to the Arbuckles, which can only result in embittering the conflict — if, indeed, it did not in the first place provoke it. The stock of the Trust (the American Sugar Refining Company) last August sold at 146 $\frac{3}{4}$; lately it has been 115 $\frac{1}{4}$. News of the cutting in refined sugar prices induced heavy selling of the stock under the pressure of which the price dropped to 112 $\frac{1}{4}$. It's a good time now to buy sugar.

Spanish Sovereignty Ending in Porto Rico

The evacuation of the island by the Spanish forces has been pressed, by orders from this Government. It must be completed within a week, for on the 18th inst. the United States commissioners are directed to take formal possession and exercise all the functions of administration. If, for lack of facilities for transportation, some of the troops remain, temporary quarters must be found for them until they can be removed. Our new acquisition will prove valuable to us in many ways. Of its population five out of eight are white, and its residents, if they resemble those along the southern shore, will welcome the change of flag. Its principal trade, of course, has been with Spain; two years ago this foreign trade amounted to \$36,624,120. Much of this traffic will now be diverted to this country, we sending thither bread stuffs, meat-foods, and manufactures, and receiving from the island its sugar, molasses and coffee. Under our administration, and with the infusion of American methods and ideas, Porto Rico ought to increase, perceptibly and speedily, in business enterprise and productiveness, as well as in general enlightenment and education.

The American Board

Its annual session was held last week at Grand Rapids, Mich. A decided improvement in the financial situation was reported, owing to unusual exertion made early in the year to reach pastors and to stimulate liberality among churches which have thus far ignored the claim of foreign missions. As a result, the receipts amounted to \$687,208, and there has been a large increase in legacies — \$187,729 this year against \$118,986 last year. The debt this year is only

about \$40,000. The financial condition was thoroughly reviewed in a report made by a committee of fifteen, of which Dr. Newman Smyth was chairman. A very interesting report on the missionary outlook in China was received from the deputation sent to that country, consisting of Col. C. A. Hopkins, President Eaton of Beloit College, and Secretary Judson Smith. While the survey of missions was under consideration, Mrs. W. H. Gulick, of San Sebastian, Spain, gave an account of the mission there, and its compulsory removal to Biarritz, France, when the war broke out. As soon as the treaty of peace is signed, the mission will be transferred to Madrid. Among the new members of the Board elected this year was Margaret J. Evans, head of the Woman's department in Carlton College, Minnesota. It is hardly necessary to say that she is the first woman elected to membership in this body in the ninety years of its existence.

The Yellow Fever Panic in Mississippi

It may be illustrated by the behavior of the State officials. When the epidemic broke out in Jackson, Governor McLaurin transferred the executive department to the Insane Asylum two miles out of the city. When the death rate went up, the Governor ingloriously fled. He took his family to Brandon, his home. The authorities refused to admit him. He then disappeared, and the State was without an official head. The State officers, including the treasurer, followed his example. The railroad commission, the land and revenue offices, have shut down, and the incumbents have fled northward. There was no one to collect taxes, to enforce quarantine, to take sanitary measures — so great was the fear which this dread disease inspires. Eighteen cities and towns are now in the grasp of the plague, and it continues to spread. A rigid shot-gun quarantine against these infected spots is kept up in all districts not yet visited. Industry is paralyzed. Cotton-picking is postponed. Three interstate railroads have practically suspended business. Travel by railway or steamboat within the State is prohibited. And this condition must continue and get worse instead of better until the welcome frost arrives and kills the fever germs. The suffering, of course, will be great, for the people in the infected towns can neither get away nor procure food. It is estimated that some 6,000 people are in actual need of food. The Board of Health has appealed to President McKinley for aid, having succeeded in securing the Governor's approval to the appeal.

Fifteen Years' Progress in Electricity

A competent writer in the current number of *Cassier's* gives some striking illustrations of the recent expansion of electrical industries and the remarkable decline in prices. Dynamos cost today about one-tenth what they cost in 1882. Incandescent lamps were sold for \$1 a lamp fifteen years ago; much better ones can now be had for eighteen cents. The carbons used in arc lights cost about one-third what they did in 1884; and the "in-

closed arc," by prolonging the life of the pencils from eight hours to one hundred and fifty, is a distinct advance in the economy of this kind of lighting. In electric lighting enterprises not far from \$600,000,000 is invested in this country alone. Less than eleven years have elapsed since the first successful trolley road was put in operation; now electric traction is employed on about 14,000 miles of track; 170,000 men are employed, and the capital invested is estimated at one billion dollars. Long distance transmission of power developed by waterfalls is now made, by means of the alternating current, over distances from two to eighty-five miles. Insulation has lately been so perfected that electrical engineers who a few years ago were afraid to handle currents of two thousand or three thousand volts, now do not hesitate to send currents at thirty thousand volts over the newest transmission lines. The telephone business has had a remarkable growth, and the vibrations of the human voice can now be distinctly heard over eighteen hundred miles of wire. The intense heat produced by the electric furnace has given rise to special industries, such as the manufacture of calcium carbide for producing acetylene gas. Aluminum is now obtained on a large scale by electro-chemical action. If so much has been accomplished in only fifteen years, what new applications and lines of development may we not expect in the opening years of the coming century.

The War Investigation

Thus far nothing has been elicited to prove either incompetency or neglect on the part of the staff corps of our Army in the conduct of the late war. And the witnesses who have testified are certainly above suspicion of any intention to "whitewash." Their word would be considered unimpeachable before any court of whatever kind. General Joseph Wheeler was one of these. He maintained that our soldiers in the field endured no hardships except those inseparable from a state of war. He had no complaint to make of any of the supply departments, and expressed his belief that those who controlled them were "actuated by zeal and intelligence." As to the hospital camps, he declared that the conditions at Camp Wikoff were satisfactory, thus flatly contradicting Dr. Senn and other eminent medical men; he cited the absence of typhoid fever in proof of the statement that the soldiers were on the whole well cared for and provided with everything necessary. General Boynton defended Camp Thomas, where he is in command, and explained the precautions taken to protect the troops whether well or sick. Gen. Fitz Hugh Lee also had no fault to find with the War Department. He knew of no case at Jacksonville of distress, starvation or death from any neglect, or that was due to any inefficiency on the part of Government officials. The health of his troops had been good, only about 2 per cent. being sick. Gen. F. V. Greene, who participated in the battle of Manila, admitted that there were individual cases of suffering and discomfort, and occasional temporary shortage of food

due to inclement weather, but these things were incident to warfare and no blame could justly rest upon the Department. The impression produced thus far by the evidence submitted is that whereas there may have been mistakes of judgment on the part of some officials, there has been no indifference, no intentional neglect. Supplies have been abundant. In the vast majority of cases the complaints made were exaggerated, if not without foundation.

A New Tariff for Cuba

Mr. Robert P. Porter, who has been visiting Cuba as a special commissioner to investigate economic conditions in that island and ascertain what changes should be made, has returned to this country with valuable information which will be utilized in framing a new system of customs duties. The present tariff is too high, and of course favors Spanish trade. Hundreds of thousands of dollars' worth of goods are being held back until new schedules are arranged. Mr. Porter will work in connection with the Treasury Department in this urgent revision. In accordance with his recommendation the President has already issued a tariff circular which provides that oxen to be used for draught purposes and bovine animals designed for breeding or to be killed for immediate food supply, shall enter the island free of duty; the present duty is from \$6 to \$8 per head. Ploughs and other agricultural implements (not including machinery), which now pay about 75 cents per 100 kilograms, will also be admitted free of duty. This will aid the Cubans to resume the cultivation of the land and thus make themselves self-supporting.

The Episcopal Congress

The Triennial Council of the Protestant Episcopal Church began its sessions in Washington last Wednesday with impressive ceremonies. This body, as our readers know, exercises legislative functions, and is made up of two "houses" which possess co-ordinate powers. The House of Bishops has a membership of eighty-four Bishops, representing all the organized dioceses and the missionary jurisdictions. Its senior member is the venerable Right Rev. John Williams of Connecticut, whose advanced age and infirmities render him unable to be present; Bishop Doane officiates in his place. The House of Deputies is made up of eight delegates—four clerical and four lay—from each of the fifty-eight Episcopal dioceses of the country and two delegates from each of the missionary jurisdictions. This makes a rather unwieldy body of about 590 members. Rev. Dr. Morgan Dix has been chosen its presiding officer. The sessions of the House of Deputies are open to the public; those of the House of Bishops are secret. Ten new Bishops entered the Council this year. Many important matters will be discussed by the Council (which will continue about three weeks), such as marriage and divorce, the provincial system, the establishment of an appellate court, Christian unity, Swedish orders, relations to the Lambeth Conference, the translation of the Prayer Book,

marginal readings in the Bible, etc. The revision of the constitution and canons of the church which came up in the last Council, held in Minneapolis three years ago, has thus far occupied the principal attention of the Washington convention. The House of Bishops voted on Thursday to postpone indefinitely further consideration of the subject, but the Deputies went ahead and adopted Articles II. and III. of the proposed new constitution, and the Bishops will be forced to rescind their action and keep pace with the lower House.

The Quay Disclosures

It has been suspected for years that Hon. Matthew S. Quay, United States Senator from Pennsylvania, has not only controlled the offices and legislation of that State, but that he has also unscrupulously used the funds of the commonwealth for speculation in stocks which were affected by legislation of which he, in his official capacity, had secret and advance knowledge. It has been openly charged by Mr. Wanamaker that five or six millions a year of such State money was deposited, by his management, in certain favored banks, the interest from which was not paid to the State, but to the Quay machine. In the Pennsylvania campaign now going on, not only has this and similar scandalous accusations been made by Mr. Wanamaker, but the Quay nominee for Governor has been openly challenged by the "honest government" candidate, Rev. Dr. Swallow, to meet him in joint discussion, the latter declaring that he will maintain that at least \$3,000,000 worth of interest on State deposits has been stolen during the last twenty years, and \$1,000,000 paid to different persons who have rendered the State no adequate service. Feeling secure in his power, Mr. Quay has ignored all this accusation, simply denying that the charges could be substantiated by any proof that would stand legal scrutiny. An unexpected witness, however, has appeared against him. Some months ago the People's Bank in Philadelphia, one of the institutions which Mr. Quay favored, collapsed. Its cashier committed suicide—not daring to meet exposure of violated law. It was supposed that Quay had provided for his own security by the destruction of papers that might incriminate him. But a private drawer in the dead cashier's desk was opened by the receiver, and memoranda found there which proved conclusively that Quay had been constantly speculating in stocks while engaged in his duties as Senator, using therefor the State money which he controlled in the People's Bank. He and his son have been arrested on the charge of conspiracy to misuse the funds of the Commonwealth of Pennsylvania. This scandalous revelation would send an ordinary business man to jail. In Quay's case the opinion is expressed and entertained that it will not even block his re-election to the Senate. It is certainly time for Pennsylvania to redeem herself, and to pluck down from power and consign to infamy those who stand convicted of having used their high position for corrupt and selfish ends.

THE ART OF LIVING WITH ONE'S SELF

MUCH has been written and said with eminent wisdom concerning the supreme art of living with others. But it still remains a fact that every soul must spend a very large part of this mortal life's brief span in his own society. The art of living with one's self becomes, therefore, quite as important as the art of living with others. Sometimes it is both wise and profitable for one to objectify himself, putting the ego, as it were, over in the other corner of the room, and examining closely what sort of a fellow he is with whom we have to live. After doing this a few times one will surely see that it is a matter of the deepest concern that the ego in the corner be a comfortable person with whom to join lots. And the practical bearings of the matter of self-culture will be increasingly evident. Instead of saying to ourselves, We must not allow ourselves to become cynical or gloomy because we have to live with other people, we shall put the matter in this way also: Crush out your cynicism and your melancholia, for you have to live with yourself.

The culture of disposition, then, is not determined solely by the altruistic attitude toward society, but also by the selfish attitude toward the comradeship which you must perforce experience with your own self. We know a man who has cultivated the habit of suspicion until he sees a lurking foe in every fellow whom he meets. We come in contact with this man once in awhile only, and it takes a vigorous shake to throw off the mood that he induces. But our lot is not to be compared with his own for misfortune, since he must live constantly in the sphere of his own suspicion. The latter end of that man is becoming terrible. Therefore, on purely selfish grounds every person ought to cultivate the sunny, hopeful temper. It pays rich profit to be frank and hopeful just for the joy that it brings in the close comradeship with one's self.

THE NEW PROCESS OF EXCISION

FORMERLY there were only three ways by which a full member could go out of the Methodist Episcopal Church — by death, by withdrawal, by expulsion. Evidently a fourth way has been discovered — excision. The provision for this is found in the Discipline of 1896, "49, §7. It is true that this section still declares that there are only three ways in which membership in the church can be terminated, as just enumerated, but at the same time provision is practically made for the fourth. It does it by saying: "If the residence of the member who has thus removed [without taking a certificate] cannot be ascertained for one year, the words, 'Removed without Certificate,' shall be written against his name in the record of church membership; and such name shall not be counted in the returns of statistics." Whatever may have been the intention in the minds of those who introduced this innovation, it is absolutely certain that the effect during the last two years has been to diminish the

membership of our church by tens of thousands, and very likely by scores of thousands. It is true that the section in question intimates that such persons whose residence may be unknown, though practically cut off, are yet to be considered quasi-members, and possibly they might under some circumstances secure letters after this summary excision.

There cannot be the slightest doubt that thousands who have been cut off in this way deserved a better fate. This whole business has been overdone. It is a very serious matter to practically terminate the membership of the humblest person in the modern style. It might have done in an earlier day when things were in a formative condition, when church records were not so systematically kept as they are now supposed to be, when letter postage was more than two cents, when the pastors were more frequently changed than now, and when the membership was much more widely scattered over sparsely settled regions than at the present time.

There are certain duties that are incumbent on pastors, quarterly conferences and churches "before "Removed without Certificate" should be entered against any name. First of all, the pastor should be a pastor indeed. One great reason why our church loses so many of its probationers and also its members is because the preachers — if indeed they are preachers — are not pastors. They look upon pastoral work as pure drudgery, and they enter upon its performance with reluctance and reduce it to the minimum. Sometimes this is done on the plea of the necessity of pulpit preparation by men who do not produce a new sermon once a month after they have been in the pastorate for ten years. Then there are others who excuse themselves on the ground of outside engagements, such as lectures, committees, and various social and literary engagements, as though their vows to devote all their time to the work of God were of no possible significance or binding force. Then there are a few who feel altogether too fine to do this sort of work, and so they habitually neglect it. At the same time, if a pastor has any supreme claim upon his time and strength, it is the claim of his people for thorough Christian pastoral service. And this service cannot be delegated to committees or to deaconesses. They may assist, but the pastor must take the lead, and all that is done must be done either by himself or by those who act under his direction and personal supervision. If our pastors were as faithful as they ought to be, there would be a wonderful reduction in the percentage of loss. Let this be the motto everywhere: Not less revival and evangelistic work, but vastly more faithful pastoral work.

When this pastoral work has been done, and the pastor finds that he has a list of five, ten, twenty, thirty, or even fifty names of persons that he has found on his church books and of whom he can find no further trace, let him take the list to the quarterly conference when there is a full attendance and read them over in the presence of the officials of the church, and it will be surprising how

many of the missing can be located. Then let the list be read over again at the general class-meeting, and still more abundant information will be supplied. Then finally let the list be read over at the communion service in the presence of the entire congregation. By this method, if faithfully employed, in conjunction with persistent effort on the part of the pastor, it is altogether probable that from fifty to seventy-five per cent. of the missing members can be located. Then let the pastor follow up the work as the Discipline suggests, and especially see the missing parties, or, if this is not possible, write to them wise, careful, Christian letters, and it is reasonably sure that many of these missing ones will again be brought into touch with the church and incited to a new consecration and an earnest Christian life. Ah! but this will take a vast amount of toil. Yes, but what are pastors and quarterly conferences and churches for, if not to tend the wandering and halt and weak and friendless and discouraged? Surely these missing ones of the fold of the Good Shepherd must not be neglected. With toil and care and prayer and loving, patient effort they may be brought again into the green pastures and beside the still waters.

Intrinsic Greatness

PERHAPS nothing reveals the intrinsic greatness of a man like the willingness to promptly and frankly confess that a previously held opinion or judgment was mistaken and wrong. General Grant was great and magnanimous enough to do it. He condemned General Fitz John Porter, if we remember correctly, for disobedience and inefficiency. But in later years, convinced that he erred in his former judgment, he publicly retracted it and became an advocate for Porter that justice be done him. Emerson was great enough to say, in substance, that he was under special obligation to the man who showed him that he was wrong, and that he delighted to confess today that he was mistaken in the views expressed yesterday. Another striking and noble instance is that of Mr. Rudyard Kipling, who tells the world through the columns of the *Young Man*, of London, that he "understands now why the preachers rave against drink; "better than that, he has himself been made a prohibitionist. In this way — in a concert hall in America he saw two young men get two girls drunk, and then lead them reeling down a dark street. Then, recanting previous opinions, he became a prohibitionist. Any self-denial that prohibition may entail, any trouble it may give, any annoyance it may inflict, he believes is better than that he should, by his drinking, help to bring temptation "to the lips of young fools." With refreshing candor he says that it is not good that we should let drink lie before the eyes of the children, and "I have been a fool in writing to the contrary." Let those who aspire to climb the heights of excellence in character-building meditate upon these facts. It is difficult to say "I was wrong;" but to learn to do it is to gain one of the hardest victories over self.

It is because those of our pastors who have presented the paper to their congregations and begun a personal canvass are doing so well, that we are moved to urge all the ministers to do the same at once. Brethren in the ministry, please give your people the full benefit of the special offer to new subscribers. Each passing week makes the proposition less of an inducement. Be just with

your own paper and to your own people. If sample copies are desired for distribution, order at once from the publisher.

PERSONALS

— Dr. D. H. Muller, of Cleveland, O., has removed to Buffalo, and will reside with his daughter there.

— Dr. M. M. Parkhurst, of Chicago, will retire from the pastorate and devote his time to Biblical exposition.

— Rev. E. L. Thorpe, D. D., of First Church, Topeka, delivered the annual opening address at Baker University.

— Rev. Dr. J. L. Hurlbut, of our Sunday School Union, took part in the Sunday-school Congress at the Exposition in Omaha.

— Ex-President Fiske, of Albion, is about to issue a volume of his baccalaureate sermons and addresses, under the title, "Today and Tomorrow."

— Bishop and Mrs. Hartzell will sail for Africa soon after the meeting of the General Missionary Committee, probably the first week in December.

— Rev. Raymond L. Semans, an alumnus of De Pauw University and of the Boston School of Theology, has accepted the pastorate of the church in Galveston, Ind., beginning Oct. 9.

— Captain Barker, the new commander of the United States battleship "Oregon," is the husband of the author of the popular missionary story, "The Bishop's Conversion," published by the Methodist Book Concern.

— Rev. H. F. Rowe, having been appointed to the Central China Mission, has resigned the pastorate of the Liberty St. Church, Rome, N. Y. With his wife and child he is to sail from San Francisco, Oct. 29, by steamship "Doric."

— Later reports from Dr. Berry, of Wolverhampton, England, who has been prostrated for some months as the result of overwork in the pulpit and on the platform, are more encouraging, and he hopes soon to resume the work of his pastorate.

— Mrs. Elizabeth M. Folts, wife of George P. Folts, who with him founded the Folts Mission Institute in Herkimer, N. Y., died at their home in that town, Oct. 3. Mrs. Folts was a woman of the noblest personal qualities and of superior intellectual gifts.

— Rev. Benjamin Chappell, of the Japan Mission, has returned with his family to Tokyo. Mrs. Chappell has been with her mother at Lynn, Pa., for the past two years, while Mr. Chappell has spent the past year principally with relatives in Prince Edward Island. All return much improved in health.

— The *Northern* of last week observes: "Dean Buell of the School of Theology of Boston University preached at the First Methodist Episcopal Church, Syracuse, Sunday morning, Oct. 2. His daily expository lectures were a most attractive and helpful feature of the recent session of the Central New York Conference."

— Rev. Wesley C. Haskell, formerly a Methodist minister, who, for a few months, has been acting-pastor of the First Congregational Church, Peoria, Ill., with a view to a permanent pastorate, in a public letter retires because he finds the membership too conservative in its views to welcome his liberal and progressive theology. This is another promising young man, son of a Methodist minister of venerated memory in the East Maine Conference, Rev. C. L. Haskell, who went out from us to secure greater freedom and the possibility of longer pastorates. Since his withdrawal, some five years ago, he has been associated with two or three different churches.

— Rev. A. Cameron, pastor of the large church at Morgantown, W. Va., has been appointed presiding elder of the Parkersburg District, and Dr. S. V. Leech, late of Atchison, Kansas, has been transferred to the West Virginia Conference and stationed at Morgantown.

— In Hubbardston, Oct. 5, at the home of the bride's grandfather, Cyrus Mann, M. D., by Rev. L. P. Causey, of Gardner, Rev. Hovhannes T. Torosian, of New York city, and Miss Margaret E. Mann, daughter of Edward C. Mann, M. D., of New York, were united in marriage.

— The numerous friends of Rev. Sheridan W. Bell, graduate of Boston University, will be pleased to learn of his appointment to the Price Hill Methodist Church of Cincinnati, one of the most prosperous hilltop churches of the Queen City. He has already made a most favorable impression, and gives promise of a successful pastorate.

— Rev. Dr. Davis W. Clark, having completed his pastoral term at Union Church, Covington, Ky., asked of Bishop Ninde a nominal appointment, and will spend the winter in Boston engaged in literary work. Dr. Clark and family are located at 99 Pinckney St. He may be secured as a supply, and we unhesitatingly commend him to the favorable consideration of our churches.

— Rev. S. Hamilton Day has been transferred by Bishop Merrill from the St. John's River Conference and appointed to Greenville, Pa., one of the strong churches of Erie Conference, with a membership of between six and seven hundred. Dr. Day was closing his fourth year at Grace Church, St. Augustine, and had been invited last year to remain five years, but preferred this pastorate in his native State.

— Rev. Dr. A. D. Vall, of New York, in writing of the late Dr. A. S. Hunt, says: "It is a joy to meet now and then a man large enough to be above all ministerial cliques and all partisan questions, who can honestly love all men and ally himself to all that is good in the nature of each. Albert Hunt was such a man, and yet always manly and true. It was a life benediction to have known him and to have seen in him what nature and grace can do to make a man. He was one of those who make it easy to believe in Christ and heaven."

— In the report of the session of the Illinois Conference, which appears in the *Central*, after stating that Dr. C. A. Crane, of East Boston, was the speaker at the Epworth League anniversary, it is said: "His splendid lecture on 'The American Christian' well repaid the large attendance of his former Conference friends. A Christian conscience, he maintained, was the basis of all success in individual development and in government. That which debauched the public conscience was an enemy to free government. His presentation of and plea for the Christian Sabbath, and his arraignment of the liquor license system, were strong, eloquent, and convincing."

— The death of Hon. Sherman Hoar last week, at his home in Concord, as the result of typhoid fever contracted in his indefatigable labors to conserve the comfort and health of our soldiers in the home camps, has produced universal and profound sorrow. The son of the late Judge Rockwood Hoar and a nephew of Senator Hoar, he had proved by his ability and high ideals worthy of his noble descent. There are few men of his years in the commonwealth who gave better promise of a successful and useful career; indeed, he had already entered upon such a career. He laid down his life for his country as much as if he had been killed at Santiago. High on the scroll of the honored dead who have fallen in this war, history will tenderly and proudly place the name of Sherman Hoar. What could

be more fitting than for the soldiers of Massachusetts to build his monument?

— The following letter, written by Rev. W. A. Evans, of South Londonderry, Vt., under date of Oct. 4, will receive tender and prayerful response from many of our readers: "You will be interested to know that your valued correspondent for the Montpelier District is in the deep waters of affliction. The life of Mrs. Davenport is hanging in the balances. She has today in great weakness passed through a critical surgical operation, and is now at the home of her parents in Landgrove, Vt. All that skill, love and care can do, is being done."

— Rev. R. E. Bisbee, of our church in Chicopee, has received and accepted the Democratic nomination as a candidate for Congress for the second district in this State. Mr. Bisbee was an ardent supporter of the Chicago platform and Mr. Bryan. The *Boston Herald* carries the impression editorially that Mr. Bisbee in his action commits the church to his opinions. This is impossible; nor do we believe that Mr. Bisbee has given good ground for any such inference. The Methodist Episcopal Church does not presume to dictate the political action of its ministers. It may take advisory action, as did the Michigan Conference in the matter of political prohibition, but in that resolution it was distinctly stated that there was no purpose to control individual action. At the same time the Methodist Episcopal Church neither assumes nor takes any responsibility for the political preferences of its ministers and membership. While we have no sympathy with his political views and regret that he has accepted the nomination, we do not doubt the perfect sincerity of Mr. Bisbee's convictions and motives in the matter.

BRIEFLETS

The new subscribers received up to date are more than twice the number received at the same time last year.

The First Methodist Church at Spokane, Wash., has received 400 members and probationers during the last fifteen months. That result has the old-time Methodist ring.

By action of the official boards of the Centre and Centenary Churches, the New England Southern Conference is invited to hold its next session in Provincetown. The Universalist and Congregational churches pledge hearty support. Conference has not been held there since 1876.

President J. F. Haley, of the Bucksport Conference Seminary, in a personal letter, writes thus hopefully of the institution: "The school is half over for the fall term. The number of students is about the same as a year ago, of very fine quality. The students and teachers who have been here several terms say we are having a very prosperous term, and one of the pleasantest for years."

Is the pendulum in the Congregational Church, which was of old so conservative on the woman question, to swing to the radical extreme? It looks so. That church has already ordained several women to preach, and now at the annual meeting of the American Board of Commissioners for Foreign Missions just held, a woman, Margaret J. Evans, is elected a member of the Board — an unheard-of event in the history of this honored organization.

Ex-President Bartlett, who though a conservative is yet a confessedly critical Bible scholar, in an able contribution in the *Bibliotheca Sacra* of October, under the title of "Higher Criticism at High-water Mark," in

referring to Dean Cheyne's "Isalah," says: "Could there be a more thorough *reductio ad absurdum* of the principles of the school than this grotesque practical exhibition of them by an acknowledged leader? Could there be anything any more preposterous than the semi-omniscience claimed in this rectification of Isalah — unless it be the acceptance of the scheme by any other person? Cicero pronounced it a greater folly to adopt a folly than to originate it."

New subscribers are entitled to receive this paper from the date of subscription to Jan. 1, 1900, and can pay the resident minister for the same at any time before the next session of their Conference.

We shall publish next week an important symposium from representative ministers throughout the connection stating what their purposes and plans are for their fall and winter work.

The State Sunday-school Convention at Worcester was the most enthusiastic and largest in the history of the association. The registration reached the following figures: Pastors, 166; superintendents, 115; department superintendents, 94; officers, 34; teachers, 410; scholars, 147; visitors, 27; total, 993, not including large numbers of local attendants who did not register. The inspiration from such a gathering cannot fail to quicken the pulses of our Sunday-school life. Bible normal work and home department work were prominent in the thought of the gathering.

The Chicago *Times-Herald* of Oct. 7 says: "The champions of equal representation for laymen in the General Conference of the Methodist Episcopal Church won a great victory in the Rock River Conference in this city yesterday. Out of 206 ministers, representing the church in northern Illinois, only six voted against the proposition."

Our excellent neighbor, the *Watchman*, observes: "Our Methodist brethren will need to be on their guard against certain tendencies which are, perhaps, the natural outcome of their highly centralized ecclesiastical system and their attempt to apply a rigid discipline. The Michigan Conference, at its recent meeting in Lansing, adopted resolutions that by implication instruct ministers to vote the Prohibition ticket in the future; and Chaplain McCabe is spending much of his strength in seeking to introduce the principle of tithing into the Methodist churches."

The editor acknowledges the receipt of several copies of a tract on "Tithing," with anonymous sentences directed at him written on the margin, some measurably complimentary, and others decidedly otherwise. We have read the pamphlet, and find it to be an utterly lame attempt to prove that tithing is a Christian obligation. The tract is anonymous also. Why should the promoters of tithing conceal their identity? Is there anything in it to be ashamed of? If they really believe what they profess, why not say so in a manly fashion over their own signatures? We honor any person who differs with us when it is clearly a matter of conscience.

The announcement that Drew Theological Seminary, of Madison, N. J., has recently received from two benevolent and wealthy friends the sum of \$100,000, which is to be devoted to the erection of a chapel and administration building, will be received with general and profound joy throughout the church. The two givers, who have contributed \$50,000 each, have done so only on con-

dition that their names shall be withheld for the present. It is reported that both are trustees of the seminary whose benefactors they are. The plans of the new building have been completed, and everything is in readiness to start on the work of construction.

That Rev. W. T. Worth ever was guilty of writing poetry, we never imagined. But such appears to be the fact, as the verses at the close of his excellent article on "Patience" in last week's issue testify. The quotation marks, we are informed, were quite superfluous.

We are obliged to our valued contemporary, the *Presbyterian*, of Philadelphia, for its approval of the position the *HERALD* has taken concerning tithing. It says: "In our judgment our contemporary takes a wise, safe and gospel position. Christians must get hold of the Christ, or New Testament, spirit of giving."

Miss May I. Kinney, of Jamaica Plain, died at the Homœopathic Hospital, this city, on Tuesday morning, Oct. 11. She was a member of the First M. E. Church, active in all good work, and especially useful in primary and kindergarten work. For several years she has been the cashier at the Methodist Book Room, and will be sorely missed by the preachers and others who have been accustomed to her pleasant greeting.

Elsewhere, under the head of "Church Union," we are gratified to announce the action which presages the consolidation of the two Methodist Episcopal churches in Charlestown. The two pastors, Rev. R. F. Holway, of Trinity, and Rev. N. B. Fisk, of Monument Square, deserve special mention and hearty commendation for the way in which they have made the union of these churches possible. For Mr. Fisk, who has been more than usually successful with this church, to entirely efface himself and his future, is a splendid example of self-abnegation and self-sacrifice. The presiding elder, Dr. Eaton, has acted with characteristic wisdom in the case.

Col. Roosevelt at Santiago, in pointing out some of his brave men to an observer, is reported to have said of one of them: "That man represents probably the very best type of our people. He is a Methodist preacher, of the old circuit rider's stock, strong, fearless, self-reliant. His people had been in all our wars before him, and he came as a matter of course. You should have seen him one morning sitting in the bomb-proof with his head just below the traverse where the shrapnel kept cracking over his hat. They couldn't touch him, as he knew, and he sat there as unconcerned as if there were no such thing as guns and battles, breaking the beans for his coffee with the butt of his revolver. He wasn't going into the fight without his coffee. He was a game preacher."

There is a deal of wisdom in the final report of the American Board which, in referring to the decline of receipts for missionary work, gives, as some of the reasons, "a rise of the assurance that Christianity differs from other religions not in kind, but in degree only, and the decline of belief in the serious and lasting peril in which the souls of heathen are placed by failing to know or accept of the Gospel." The solemn truth of this declaration must be apparent to every thoughtful person. If, as is pervasively current, one religion is as good as another, and if there is no penalty to be saved from, what special inducement remains to inspire gifts for missions? This unfaith, or lack of faith, in the fundamental doctrines of Christian-

ity, not only cuts the nerve of missionary effort, but of all earnest Christian work.

We are under a special sense of obligation to our presiding elders for their earnest and successful efforts to increase the circulation and usefulness of *ZION'S HERALD*. At quarterly conferences, to the congregations before whom they preach on Sundays, at preachers' meetings, by appeals in person and by correspondence, these faithful servants of the church are leading the canvass for new subscribers.

THE MAGNANIMOUS NEW YORK ADVOCATE

WE profoundly regret that certain severe strictures by the "great official" upon *ZION'S HERALD* compel us, in self respect and in self-defence, to reply to the same. Since the unhappy controversy launched by the *Christian Advocate* some years ago, which became an offense to the readers of both papers, we have striven in all good conscience to live in peace and good fellowship with our neighbor. We have gone so far even as to overlook many ungracious acts of a minor nature; and several times when something lacking in proper spirit toward this paper has appeared in the *Advocate*, we have corresponded personally with the editor in order to avoid another controversy. Notwithstanding this, and much beside, the *Advocate* has now in two successive issues deliberately sought to provoke a contest with the *HERALD*.

In our Seventy-fifth Anniversary Number we intentionally gave to the *Advocate* and its editor the highest compliment and distinction. No sentence or word in that issue should have provoked an unfriendly reply or allusion from our New York contemporary. If the *Advocate* was not pleased with that number, it would have been much better had it ignored it, as evidently it at first decided to do. But having deliberately chosen to take another course, on the *Advocate* must rest the responsibility. In the last issue for September, four weeks after the appearance of our anniversary number, it devotes a page to a notice of it. 'Tis a beautiful spirit which it manifests, as any impartial reader may observe! Such magnanimity toward a contemporary with whom it had not in fact the slightest reason to be other than brotherly, is rarely seen. Amid the chorus of congratulatory voices from the secular, the religious, and especially the Methodist press, the New York *Advocate* alone strikes a discordant and depreciatory note.

The editor of the *Advocate* is able, finally, to discover a single paragraph, containing five lines, which he makes the basis for, first, a misrepresentation, then for an opportunity to brag for the *Advocate*, and lastly for a characteristic manifestation of his unrestrained sarcasm. With no intent to affront either of the *Advocates*, but to show the radical difference in the genesis of the *HERALD*, we stated that while it had cost the Methodist Church "at large" over \$200,000 to put the *Advocates* on a paying basis, *ZION'S HERALD* had never cost the church one dollar. The editor of the *Advocate*, seizing this paragraph, proceeds with much emphasis to declare that the *Advocates* never cost the church "at large" one cent. He makes his brilliant dialectic display over the phrase "at large." His statement is true, and it is also decidedly untrue, as he in an adroit way confesses. We concede that the limiting clause, "at large," is subject to misconstruction, but the meaning of the phrase is manifestly clear to every candid reader, and only a person seeking for something that could by some tergiversation be twisted out of its apparent significance, could have made any other use of it. What

is the fact? The Methodist Book Concern, which is sustained by the church at large and receives its profits from the purchases made by the church at large, has appropriated over \$200,000 to put the *Advocate* upon a paying basis. While our use of the phrase "at large" may not have been technically correct, yet in fact it was justified. We are credibly informed, however, that our figures, \$200,000, were much too small, and that it has cost the church more than \$300,000 to put the *Advocate* on a paying basis. Was it unreasonable, therefore, or should it have awakened the jealousy of the usually magnanimous New York *Advocate*, that mention was made of the notable fact that ZION'S HERALD, in contrast, had never cost the church one dollar? Was there anything in this statement that should have aroused the *Advocate* to a spirit of petty rivalry or to a comparison of its history with that of this paper? And then, not satisfied with exhibiting its own record, the *Advocate* sneers at ZION'S HERALD and the Wesleyan Association, and accuses the latter of selfishness in the distribution of its income. More than this, the editor of the *Advocate* rehearses that oft-exploded fallacy that the ministers of our patronizing Conferences unjustly receive the regular dividends of the Book Concern. Why unjustly, pray? These six Conferences purchase from the Book Concern regularly, and pay for the same, their full proportion of all publications which net any profit. Why should they not share in the dividends therefrom? The *Advocate*, as a family of newspapers, are not even now self-sustaining, but cost the church every year many thousands of dollars. They make no profit for the worn-out preachers, but rather take from them, annually, large amounts. If the *Advocate*, as a whole, made any money for the church to be divided among the supernumeraries, then the New York editor might with some possible show of reason accuse the Wesleyan Association and our ministers of selfishness and a lack of the missionary spirit; but until the *Advocate* are able to exhibit a net profit, the accusation against us is as unjust as it is uncalled for.

Special Pleading.

In the issue of the *Christian Advocate* of Oct. 6, the editor again exhibits his magnanimity in devoting another page to special pleading in the effort to take from ZION'S HERALD its acknowledged prestige and crown as "the oldest Methodist newspaper in the world." The editorial has this striking caption: "ZION'S HERALD Only Sixty-seven Years Old." We say here and now, for the benefit of those who are not familiar with the case, that the editor of the HERALD has been over every shred of the evidence, pro and con, and deliberately avers, on his honor as a Christian man, that the statements and conclusions of the editor of the *Advocate* are misleading and wrong as affecting the main issue. We cannot believe that our own readers, however proud of the unique record of the HERALD in this respect, desire that we go over this ground again at length to show the mistaken arguments and conclusions of the *Advocate*. We shall, therefore, only outline the case, in justification of the unmistakable right of the HERALD to its unbroken continuity of life for seventy-five years, for the benefit of those of our younger and later readers who may be confused by the *Advocate*'s sophistries. We are amazed that our confrères can so juggle with testimony, and so garble and misrepresent certain statements, in order to prove a case against the HERALD. His legal acumen clearly gets the better of his sense of fairness and justice. He first introduces as evidence a statement which appears in a Manual published and circulated by the Wesleyan Association, and

he deems he has found conclusive evidence against the HERALD because when this declaration was published in 1887 it was said that "the paper has spoken for itself for fifty-six years." This passage from that Manual the *Advocate* made similar use of in the former discussion, and we then showed conclusively, in reply, that it had no real bearing on the case. We reproduce from our reply at that time the following explanatory paragraph:—

"The document cited was a report made by the Boston Wesleyan Association to the New England Conference to show the relation of the Association and of ZION'S HERALD to that Conference. In it occurs the statement that 'the paper [ZION'S HERALD] has spoken for itself for fifty-six years.' But the merest glance at the context will show that the statement concerns simply the period during which the paper was published by the Association. Mr. J. G. Cary, who signed the paper, has expressed surprise at the construction put upon the language by the editor of the *Advocate*. This same report was subsequently embodied in a Manual by the Association and distributed, and in that Manual is printed a list of the editors of the HERALD, not from 1831, but from 1823—the true date of the founding of ZION'S HERALD."

That statement was prepared by Franklin Rand, of blessed memory, a former publisher for thirty years. On this question of the continuous life of ZION'S HERALD from 1823, he never wavered. He was of a quiet and undemonstrative nature, but any attack upon the HERALD at this point roused him to most decisive utterance. When the controversy was on ten years ago, he talked with the editor again and again, usually closing with words so forceful that we can never forget them. He would say, in conclusion: "Brother Parkhurst, be sweet, but stand by the HERALD. Never forget that you are right—and Buckley knows it." The present honored publisher, Mr. A. S. Weed, who has been over this ground also for thirty years, associated, too, with Bradford K. Peirce and Gilbert Haven, has never had a shadow of doubt concerning the validity of the HERALD's claim. In all our acquaintance for ten years with the older members of the Association, men too intelligent and conscientious to claim for the HERALD anything which did not rightfully belong to it, we have never heard a doubt expressed concerning the justice of the claim made for it. We suggest to the editor of the *Advocate* that he not only read up his own files, but the files of the HERALD for 1890, in which we repeatedly refuted the specious and erroneous opinions which he was then publishing concerning this matter. He will there learn that our distinguished predecessors, Bradford K. Peirce, Gilbert Haven, Nelson E. Cobleigh, and Abel Stevens unwaveringly held the same views that we do.

But what shall be said of the attempt of the editor of the *Advocate* to make the revered and beloved Dr. Daniel Wise prove his case? He has evidently forgotten that he tried to use this garbled piece of evidence ten years ago and the summary way in which it was met. We republish our reply at that time:—

"A pertinent illustration of the spirit which has animated the *Advocate* in this controversy, is exhibited in the use made of an article written by Dr. Wise, an ex-editor of ZION'S HERALD. Dr. Buckley quotes from him in his last issue, but is careful to close the quotation before the paragraph ends and the full statement is made. He allows him to testify just so long as his evidence bears favorably on the side of the *Advocate*, and then summarily dismisses him. We take great pleasure in recalling this witness, and in asking him to tell 'the truth, the whole truth, and nothing but the truth.' And this is the portion of his testimony which the New York editor found it convenient to suppress. 'Let it be read, marked, learned, and inwardly digested.' 'Without pretending to make issue with either the idealists or realists on this question, we are content with the fact that Boston gave Methodism its first weekly

newspaper in 1823; that, what then appeared to be for our own denominational advantage, it transferred its lists to the *Christian Advocate* in 1828; and that, in obedience to the voice of a peremptory necessity of the church in New England, it resumed its publication in 1831.' It will be apparent that through the testimony of his own witness the editor of the *Advocate* completely loses his case."

The *Advocate*'s declarations relative to the sale of the HERALD, the payment for the same, the pledge not to start another paper, and its return to New England, are full of errors. This straw was all threshed ten years ago, and the same rehabilitated mistakes were then pointed out. The simple facts are, the paper went to New York and was united with the *Christian Advocate*; and during its union with the *Advocate* its name appeared in the heading, and it maintained its identity equally with the *Advocate*. Then by mutual concession and by brotherly arrangement between the proper parties in New York and New England, it was brought back and again became the organ of New England Methodism, under the control of the Wesleyan Association, absorbing and eliminating the *New England Christian Herald* which had occupied the ground here a part of the time that ZION'S HERALD was in New York. We traversed all these allegations which the *Advocate* made ten years ago, and we quote here some of the main points then made:—

"Referring to the editorial in the *Advocate*, we assert that the writer is mistaken in the statement that the price paid by the Book Concern for ZION'S HERALD was \$5,000. The sum agreed upon, but never paid in full, was \$4,000, as we have documents on hand to prove. . . . As to the facts: ZION'S HERALD was sold to the Book Concern for \$4,000, of which sum, it appears, but one-third was ever paid, and that to Wilbraham Academy. The Maine, New Hampshire and Vermont Conferences, which were entitled to the other two-thirds, never received a cent. The transaction was spoken of at the time as a 'union,' a 'transfer,' and the editor of the HERALD for the time being went to New York with the paper as associate editor of 'The *Christian Advocate* and ZION'S HERALD.' The New England Conference became dissatisfied with the union; a certain sum was paid by them to the Book Concern to release them from a pledge not to start a new paper, and ZION'S HERALD returned to its home and mission."

"We have in our possession original reports of commissions appointed by the Conferences involved, dating back to a time when these matters were under discussion, and we know whereof we write."

When this matter was up before, distinguished New England ministers who had lived through the whole history, volunteered their unequivocal affirmation to the truth of our putting of the case. Among these we find the honored names of Rev. Ralph W. Allen, D. D., Rev. Stephen Cushing, D. D., and Rev. H. Vincent, then of Edgartown, Mass. The latter wrote: "I was a subscriber for ZION'S HERALD some considerable time, I think certainly two or three years before it went to New York and was united with the *Advocate* and *Journal*. My name as a subscriber went to New York with it for the united paper, and was changed back to ZION'S HERALD after its return to New England." That was living testimony—the conclusive link in a cumulative chain which was unimpeached, and was and is unimpeachable. No special pleading, sophistry or juggling of terms or pettifoggery, could obscure or gainsay it.

Not only for sixty-seven, but for seventy-five glorious, unique years ZION'S HERALD has lived. It is, as it always must be, the oldest Methodist newspaper in the world.

We trust that we shall not be forced to refer to this matter again. But what shall be said of a brother editor who by such methods as we have described seeks to depreciate and belittle a contemporary in his own columns where he knows no fitting refutation can appear?

REST

O Christ, who givest rest, we come to Thee!
Thy voice calls sweetly o'er life's fretful sea;
And we are weary
With our journey dreary;
And Thou art waiting our sweet rest to be!

What is the rest Thou givest to the soul?
What potent magnet draweth to the goal
Our souls a-weary,
With their conflicts dreary,
Whose compasses have failed to point the Pole?

It is the rest of faith, sweet trust in heaven;
Such is Thy victory to men still given,
To souls full-weary
With their burdens dreary,
To anchor their frail boats sore tempest-driven.

It is the rest of meekness and content:
Duty and discipline are heaven sent;
So, sad souls, weary
With life's duties dreary,
Take from God's hand what He in love hath lent.

It is the rest which maketh burdens light,
Which takes the yoke from care, from frost the blight;
And to souls weary
With their weeping dreary,
It giveth joy-songs in the darkest night.

O Christ, give Thou to us Thine own sweet rest!
Of all Thy precious gifts it is the best;
Then souls a-weary,
With their failures dreary,
Shall take heart and renew their heavenly quest.

— David Farquharson.

TWO SHIPWRECKS

PAGE MILBURN, A. M.

WE were on the steamship "Gloucester" bound for Boston. The trip from Baltimore had been unmarked by any disagreeable event. We retired to our staterooms on the evening of the 15th of September with the pleasant anticipation of being in Boston before noon of the next day. So secure did we feel on the strong ship commanded by experienced officers, that we all lay down to sleep with no perturbation of mind.

We were making good time, had been making fifteen knots an hour during the day. We went through Martha's Vineyard Sound in the dark of night, but we were all asleep. Suddenly, an hour and a half after midnight, the stopping of the "Gloucester" awakened the whole ship's company. Something had gone wrong. We felt it before we had proof of it. We had run down a schooner, the "Alice C. Jordan," sinking her almost instantly. There were sixteen men on board. So suddenly did the ship and schooner collide, only one of the fishermen asleep in the "Jordan's" fore-castle escaped. Nine went to their watery graves. Seven men were rescued. One climbed the rigging of the schooner to the "Gloucester's" quarter-deck, and did not get even his feet wet. Three others clung to the rigging of the sunken schooner until they were rescued. Three others were washed out to sea. Oars and then life-belts were thrown to them. Life-boats were sent out, and the three struggling, strangling, sinking, drowning men were saved. Carried by the tide one man who could not swim was swept a considerable distance from the scene of the wreck before he could be reached. His cries, his agonizing appeals for help, coming to us over the water, were heartrending. Never shall we forget. Minutes seemed hours. The darkness hid everything. But the strong

arms of the "Gloucester's" sturdy seamen did not fail.

"Cheer up, lad! We're coming! Keep up a little longer, lad; we're near you!" came from the lips of the boat-swain.

At last the cries ceased. A dead silence prevailed. Was he saved? Yes, thank God, yes! In a few minutes the life-boat was hoisted on deck, and the hearts of men and women were rejoiced to see the six men wrapped in blankets brought on deck. This happened on Friday morning, September 16, 1898.

The "Gloucester" reached Battery Wharf, Boston, before noon that same day. We were glad to be on land again.

We took rooms at one of Boston's best known hotels, and early in the evening retired. Worn by travel and the anxiety of the previous night, we were soon sound asleep. But just before midnight we were rudely aroused by the sounds of drunken revelry. In a neighboring hotel located on a side street and patronized by sporting men and women, a drunken girl was making night hideous with her ribaldry. Her screams of drunken delight, the boisterous rejoinders of her likewise drunken male companions, the jingling of glasses and the rattling of bottles, all these evidences of a debauch, were not only disgusting but saddening to those who realized that this young woman was a moral wreck, sinking deeper and deeper with each vulgar joke and each hilarious shout.

There is no ground for comparison between the two shipwrecks, but we could not refrain from thinking how much more hopeless and remediless was the case of the drunken woman, reveling in her shame, than the sinking man. The latter realized his condition. He was sinking in the sea. He was enveloped by the darkness. He longed for help, cried for help, begged to be saved. He loved his life which he realized was very nigh being lost. On the other hand, the young woman, whose name, Nell, was familiarly bandied about by drunken revelers, was possibly a little while ago an innocent girl, now far out on the sea, sinking deeper every hour, yet either ignorant of her sad state or recklessly careless of it. On the ship every one was anxious to save the wretched seamen. Some of the waiters manned a life-boat and went out in the sea and in the dark if perchance they might rescue some. The passengers rejoiced that seven were saved, and mourned that nine were lost. But who thinks of such as Nell? Not only Boston, but every other city, hides hundreds of such. Oh the pity! that so many such lives, once safe and pure in the home harbor, are drifting out on the strong tide of pleasure and passion to a sea of shame, and so little is done to rescue them. Sadder still that when one is rescued, her sin is ever remembered against her by her own sex, and she has little encouragement to be pure. Many have plunged again into the sea rather than endure the scorn and suspicion of those who might by warm love and tender nursing bring her back to strong womanhood.

The seven fishermen rescued from the sea found a friend in every man and

woman on board the "Gloucester." Tender hands ministered to them. Social distinctions were not thought of. Introductions were not asked for nor expected. The best staterooms and the best food were given to them. Ladies talked freely with them and expressed their sympathy.

But when such as profligate Nell is rescued, who of Christ's servants is willing to befriend her? Social distinctions and social preferences often hinder Christ's work. When the disciples of the meek and lowly Jesus, who was popularly known as the friend of sinners, are willing for Christ's sake to lay aside self and be nothing in order to save those for whom the Son of Man died, sinners far away from home, drifting on the sea of eternity, will think it worth while to cry out, "Disciple of Jesus, for your Master's sake, save us and love us!"

Frederick, Md.

WILL IT PAY?

REV. C. W. GALLAGHER, D. D.

IN the correspondence from New England in the *Christian Advocate* of Sept. 15, under the general title "Maine," referring to some matters of interest connected with the temperance movement in that State, the following sentences may be found: "Bangor is aroused over criticisms made of her open bar-rooms by visiting Epworth Leaguers from Massachusetts. The statements of the critics are not overdrawn, but we must stop inviting conventions here if our friends persist in telling too much truth about us."

The name of the correspondent has very properly been omitted. Two things, however, would seem to be reasonably certain: There is no doubt that he is a Methodist. It is evident, also, that he resides in the State of Maine. These two facts give a sufficiently close identification. The sentiment expressed may be studied in the light of the record of the State on the temperance question for nearly fifty years of its history, and in the presence of a struggle between the forces of temperance and intemperance which is now going on and promises to continue until the present laws upon the subject are repealed or greatly modified in the interest of intemperance.

It would not be an inappropriate exercise, also, to examine the language used with a brief history at hand of the positions which the Methodist Church has taken upon this matter from the days of John Wesley to the present time. Mr. Wesley was so deeply impressed with the evils of intemperance that, as early as 1743, in his General Rules for the guidance of his societies, he forbade "buying or selling spirituous liquors or drinking them, unless in cases of extreme necessity." The Methodist Episcopal Church in America followed his example and instruction upon this point in the most earnest manner and in no doubtful words. The report adopted by the General Conference in 1888, and published in the Discipline of that year, reaffirmed by the address of the Bishops in 1892, and welcomed by the whole church as a correct statement of the position taken by all good Methodists, does not have in it the

slightest uncertainty of sound. If Methodist preachers have been noted in public affairs for one thing more than for another, and thereby have been supposed to represent their people most fully, it has been in their bitter hostility to the drink traffic. It is safe to say that no other church has been so loud, insistent and active, in season and out of season, upon this great evil as the Methodist Church.

It may now be appropriate and suggestive to turn back to the quotation made. It is preceded by a bit of information that "Portland recently was disgraced by beer barrels on tap on the street corners during a recent firemen's muster. Biddeford is undergoing a spasm of enforcement, arising from political quarrels just preceding election day." All this is bad enough, but even Bangor, which has been notorious for its open bar-rooms for years, is aroused to resent the criticisms of some Massachusetts Epworth Leaguers, who were so wanting in politeness and tact as to express their surprise at the state of things which existed in that good city. What can Bangor do about it? What ought our Methodist constituency to do about it? To be sure, the matter is not "overdrawn." At the same time, the proclamation of such enormous sins against humanity and Christianity and the State of Maine, to say nothing about the Methodist Church, ought not to be tolerated. In fact, it must not be tolerated. It is both bad and true that these evils exist, but they should be covered up. Nothing ought to be said about them for fear that the good name of the State may be brought into disrepute. What shall be done? "We must stop inviting conventions here, if our friends persist in telling too much truth about us."

It would not be fair to interpret this piece of correspondence as an expression of the earnest conviction of the author. He was probably uttering a mild sarcasm at the expense of those who really entertain the sentiment with some degree of seriousness. He can hardly be supposed to write seriously himself; for he has frankly admitted and stated some evils which he otherwise would have been wise enough to conceal. A just criticism, however, would be that his sarcasm is not sufficiently pointed to carry the reproach which he intended. It is also perilous to employ such a double-edged sword when it is intended that the cutting should all be done in one direction. Generally speaking, it would be more forcible to use direct language, and more likely, also, to suggest the thought that the evil was a very grievous one and bitterly opposed by the writer.

As for those who do hold the view represented, at whom the correspondent aims his quiet thrust, it must be confessed that they take a very strange way of opposing the evil which they may be supposed to condemn. It is doubtless wise to draw a veil over the sins of individuals in the hope of their improvement by private means; but the same can hardly be said of public evils. Apologies for them, concealments, whitewashing, or subterfuges of any kind, can scarcely fail to give comfort and encour-

agement to the evil itself. The worst thing that can befall a community or State is not a public arraignment for gross vices, but the very existence of those vices. When these fasten themselves upon the social life, a public scourging is most generally a public good.

This is most certainly true where, as in the case of the Methodist Church, open and uncompromising hostility to the liquor traffic is exalted to the elevation of a shining virtue. It is too late in the century for any one representing her to counsel peace when in the nature of the case there can be no peace. The evil may be bad, but palliation is worse. Public castigation may be fruitful of some hurtful consequences, but indifference or silence will be fruitful of many more. Honest people are shocked when virtue has no tongue to express its abhorrence of vice. Well they may be, for it then becomes a question in their minds whether after all virtue has any qualities that are above price, or vice any essential ugliness that every good man ought to condemn. When the Methodist Church, or he who assumes to speak for her, comes to think that the only way to prevent robbery is to shoot the dog that gives warning of the presence of the danger, it will have closed its mission. If the young people of the Epworth League learn to calculate the value of holding their peace as the price of a pleasant place in which to hold a convention, in Maine, or any other State, it will be a knowledge secured at a terrible loss.

The grand State of Maine need not be afraid or ashamed to have the truth known. In the sharp conflict which is within its doors, not at them, the truth will serve its purposes better than quiet or compromise. It would be a fine moral tonic for the citizens of that good State, even if the rest of the country should know the truth, to utter it themselves in the condemnation of its worst foe.

Lasell Seminary, Auburndale.

TEACHING OF CHRIST'S TOUCH

REV. THEODORE L. CUYLER, D. D.

THE most casual reader of our Lord's earthly biography must notice how often He wrought some of His most wondrous works by a simple touch. He lays His hands upon sightless eyes, and the light breaks in; He puts His finger on deaf ears, and they begin to hear! What a sweet picture that is of the mothers who bring their little children to Him that "He should touch them!" Whether it was superstition or faith that prompted the act we know not; but the homeless, childless Man of Nazareth took the darlings in His arms and blessed them.

Any one might be willing to caress a sweet babe; but who would care or even dare to touch a loathsome leper whose very breath was deadly contagion? One of these wretched outcasts, with disease running riot over his horrid visage, approaches our Lord and kneels upon the ground. No wife or child or kinsman could give the poor wretch a kiss if he were dying. "If Thou wilt," he cries, "Thou canst make me clean." What a model prayer for us all! With a yearning of divine pity, Jesus puts forth His clean, pure hands and touches the living putrefaction. In an instant the leprosy is gone; Christ's hand has opened all other hands to a hitherto detested outcast. Here is an object-lesson for us. Nay, it is a cluster of

lessons well worth plucking from the vine.

It teaches, as in a symbol, the sublime truth of Christ's incarnation in order to reach our sin-polluted humanity. The Revised Version of the second chapter of the Hebrews tells us that "Verily not of the angels did He lay hold, but He taketh hold of the seed of Abraham." Did the contact defile His infinite purity? No; but the touch of His spotless divinity to our foul, sin-cursed nature brought the first thrill of healthy, spiritual life we ever tasted. The wonderful Atonement was just the "bearing our sins in His own body on the tree." That contact redeemed us from hell. If Jesus had drawn back from it, we must have sunk under the leprosy of sin to endless death.

Our Saviour's ministry of love is one of personal contact still. Faith, in turn, puts us into living contact with Him. His omnipotent love touches our hearts; our faith lays hold on Him. This defines faith as something much deeper and stronger than a mere opinion about Christ, or even a confidence in Christ; it is an act, the act of touching, grasping, holding, and uniting ourselves to the blessed Lord of life. Jesus lays hold of us with such a prodigious and perennial grasp that He says, "No man shall ever be able to pluck you out of My hand." My only guarantee of ever seeing heaven is in the almighty clutch of my Saviour's love. Because He lives, I shall live also. Living faith makes every true Christian a part of Jesus Christ as the branch is part of the vine. This is His own precious declaration: "Abide in Me, and ye shall bear much fruit."

What a gentleness there is in our loving Master's touch when He lays his hand on the sore, aching heart! He knows just where it hurts, and what balm to lay next the bleeding spot. In that poor creature that crouched at His feet and bathed them with her tears, the sore spot was the sense of her guilt. "Thy sins be forgiven thee," was the healing balm. My suffering friend, can't you trust that Hand? It may have cast you down, but you may be sure that it will never cast you off. When His wisely loving hand uses the lancet or the pruning knife, it is unfaltering love that holds the instrument. Not one cruel blow has our Saviour's hand ever yet given you or me; nor ever will.

But what a rebuke that touch of the leper gives to the hateful, selfish spirit of caste and pride! Shame on us that we are so willing to touch the jeweled hands of wealth, and to sit beside silks, and satins, and sealskins, and yet regard the ill-clad, ill-odored outcasts as if they bred a contagion! The sin and the shame of too much of the professed Christianity of our day is that it is above touching the lepers. That gap left wide open between wealth and festering poverty, between culture and ignorance, between religion in broadcloth and sin in rags, is today the severest indictment that Christianity has to encounter.

The one only practical solution of the great burning problems of how to reach the neglected masses, and how to reform the drunkard, and how to rescue the harlot, and how to save the ragged children,

and how to evangelize the heathenism of our huge cities, lies in two words — *Christian contact*. The personal contact of practical piety, and self-sacrificing love with darkness, filth, and misery — that's the only remedy. Heart must touch heart. The strong, loving hand must not draw back from lifting the lepers from their deadly degradation. To praise the Salvation Army for their labors in the slums is cheap; but it is condemning. For unless the strong, rich and favored followers of Christ will let Him lead them right into the wretched regions where sin and sorrow are sweltering, they deny their Lord, and dishonor the very name of Christian. O Blessed Healer of the lepers, touch Thou the hearts of Thy disciples, and cure them of the leprosy of caste and pride and self-indulgence!

MODERN METHODIST SERMONS VII.

REV. MATT. S. HUGHES, D. D.

"But godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." — 1 TIMOTHY 4: 8.

THE sermon is a nexus between the declaration of the text, "Godliness is profitable," and its indicated sphere in the words, "the life that now is." To state the values of Christianity in terms of the Exchange, to emphasize the economic importance of righteousness, to preach on the material profit and loss of godliness, to enforce the proposition that religion is an essential element in prosperity, may seem a mercenary method. It may be regarded as an effort to commend godliness by an appeal to sordid motives. But Christianity has many values — some higher and some lower. A just and comprehensive estimate of its blessings must include them all. The example of our Lord shows the legitimacy of an appeal "for the very works' sake."

The supreme function of Christianity is the

PRODUCTION OF PERSONAL RIGHTEOUSNESS.

The church, which is organized Christianity, in all its activities, constitutes the machinery for that process. The church is a character factory, and, as such, deals primarily with individuals. The church insists that men shall hate the evil and love the good. If it fails in bringing the individual to personal righteousness, its work is in vain. Injustice, falsehood, lust, greed, and all forms and manifestations of unrighteousness it condemns in the name of the living God, and declares that the man who shows these in his life is no true member of the church of Christ.

"Tis not the wide phylactery,
Nor stubborn fact, nor stated prayers,
That make us saints. We judge the tree by what it
bears."

We enter a caveat, however, against that conception of religion which regards it as purely individualistic. It is not an institution fitting men for a coming heaven, while having nothing to say about citizenship in Minneapolis. It is not the source simply of "spiritual blessing" for the individual; it is also a fountain of material benefits for a community. It does not propose an arrangement by which man can lay up treasure in heaven by the total impoverishment of life here and now. The works of religion, the visible body of its unseen spirit, are to be performed in "the life that now is." The desert places of this world are to "bloom and blossom as the rose" under its influence. We must not allow ourselves to be shut up to what Ruskin has called "the dramatic Christianity of the organ and the aisle, of dawn service and twilight revival, gas-lighted and gas-inspired Christianity." Religion has a message and a mission, not alone to the individual, but also to society.

Can Christianity demonstrate its useful-

ness to the community upon economic principles? Is it as efficient in public service as institutions deemed indispensable and supported by public funds? Is there a police influence in the restraining power of godliness equal or superior in effectiveness to that department of our city government? Has organized Christianity an educational function, exercised along lines essential to the community's welfare, that gives it a claim to



REV. MATT. S. HUGHES, D. D.

Rev. Dr. Hughes was born in Doddridge, Va., in 1863, a son of Rev. Thomas R. Hughes, a Methodist Episcopal minister of over forty years' service, and brother of Rev. E. H. Hughes, of Centre Church, Malden, Mass. He was educated at Linsley Institute and West Virginia University. He engaged in newspaper work for several years, and was city editor of the *Daily State Journal* for three years. He began his ministry in 1887 in Ewart Circuit, Iowa Conference, as supply, and joined the Iowa Conference in 1888. He followed his father as pastor at Grinnell, one of the leading charges in Iowa, at the close of his term of five years. He was transferred to the pastorate of Chestnut Street Church, Portland, Maine, where his ministry was attended with remarkable success. He was appointed to Wesley Church, Minneapolis, Minn., in 1896, and has already received over six hundred members into the church during his present pastorate. He is now unanimously invited to Independence Ave., Kansas City, Mo., and though his present church is very anxious to retain him, he is likely to accept the invitation to a warmer climate on account of the health of his son.

consideration similar to that of our splendid public school system? Does its influence, direct and indirect, so serve to promote harmony, secure integrity and prevent injustice as to give it an importance in public affairs such as is possessed by our courts of law? Does it have as much to do with the right direction of the lives of our citizens as do the acts of the legislature and the ordinances of our city council? Does its instruction, "teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world," do as much for the physical well-being of the community as our health department? Does it do as much to promote the comfort and happiness of our people as results from the admirable work of our park board? By its enforcement of the moral law respecting the rights of property, is it fair to say that it saves as much each year to our people as is snatched from the flames by our fire department? Has it as much to do with the material prosperity of our city as has such an organization as the Board of Trade?

Definite answers to these questions cannot be made because the data cannot be gathered and stated in the form of statistics. The exact contribution made to our social, commercial and political interests by each of these institutions cannot be known. We may, however, refer the questions to the in-

dividual judgment without fear as to the response. But there is a method of discussion that will indicate the important contribution of organized Christianity to the public good.

This is a period of attempted reform. Many of our great cities have felt the earthquake shocks of public sentiment. The groaning taxpayers have organized for detective and protective purposes. The spirit of good citizenship animates a body of effective organization. The machinery of the law has been set in motion. The outcome has not been all that was hoped, but the effort to shake off diseased conditions is an evidence of vitality. The agitation has called our attention to the great loss we have suffered by maladministration. Consider only a few items. There is little doubt in the minds of our people that jobbery and crookedness on the part of public officials have robbed the city of enormous sums of money in the past few years. Part of the stealings came from the public treasury and part has been paid by private individuals as blackmail or disbursed to purchase action by the people's representatives. This great waste has been extraordinary, and no provision has been made for it in estimating the yearly budget.

But there are other burdens borne by our people regarded as legitimate and necessary. There is the enormous sum levied upon the people for protection from the criminal classes, for expenditures in the detection, trial and punishment of law-breakers. The law-abiding are compelled to furnish lodgings and to pay the board of those who endanger the peace and dignity of the commonwealth. Those who are sober must support the drunken; those who are honest must pay the bills of the thugs and thieves, the forgers and embezzlers; the man who lives in peace with his neighbors must furnish the immense revenues necessary to rid the community of the incendiary and the murderer. An army of men, withdrawn from production, must be hired by money taken from the pockets of the citizens to attend to these matters for them.

Then, there is another class only less criminal — those who have sinned against themselves. There are those who have come to poverty, helplessness and disease by the way of vice. They become the inmates of the hospital, the workhouse, the poorhouse and the asylum. These frequently give the upright and thrifty citizens a family to support. The idle are supported by the industrious; those who give themselves to vice spend the earnings of those who obey the laws of health; those who were spendthrifts live upon the savings of self-denial. We cannot estimate even approximately this burden of expense, but the reports of our officials give us some idea of its magnitude.

Naturally we reason from effect to cause. All abuses spring from two sources — ignorance and wickedness. Those caused by ignorance can be cured by knowledge. Some would lay the whole burden of reform upon the shoulders of education. The advocates of this method tell us: "The world is an ignorant world; educate it, and its evils will disappear. The cure for drunkenness is a knowledge of the facts of physiology; in fact, appropriate education will gradually banish the economic evils caused by drunkenness, lust and excessive indulgences of all kinds." Now this is not a question of theology, but one of history and observation. Has education sufficed to extinguish the fires of lust, to control the drunkard's thirst, to bridle the miser's greed, to restrain inordinate ambition? The giant enemy of society is selfishness in all its Protean forms. Till that spirit is cast out the fullest social happiness and prosperity is impossible. Can education perform that herculean task? Knowledge can cast out the devils of ignorance, but not those of character. Allowing

the largest estimate for the waste of ignorance, its cost is infinitesimal when compared with the mammoth burdens imposed by the economic evils that have their source in character.

Other physicians of the body politic give other prescriptions. The trouble, they tell us, is with man's environment. They make the social system the scapegoat for all abuses and resulting evils. They persist in riding the hobby of collective legal and social reformation, which shall not interfere with "the personal liberty" of the individual. They suggest all sorts of expedients for the regeneration of the social system, the exclusion of all evils and the production of equality of happiness and comfort. The idea that abuses can be abolished, wrongs righted, and the terrible leakage of economic waste saved by the alteration of the external conditions of life, is one of the oldest, most persistent, and most mischievous of fallacies.

Such attempts at reform must fail because they do not recognize that the problem possesses two factors — one pertaining to the system and the other to the individual. Of these two factors by far the more important is that of the individual. The reform that ignores the individual and deals only with the system is doomed to failure. You cannot gather grapes from thorns nor figs from thistles even by legislative enactment. Legislation, to a greater or less degree, is the expression of the will of the people. Those who administer our laws are dependent not upon the excellence and equity of the measures, but upon that powerful personal product of social life we call public sentiment. The efficiency of a good law depends upon the goodness of the people. A law too far above the average righteousness will become a dead letter. A bad law, one that violates the public conscience and outrages the public sense of justice, cannot be enforced, as was demonstrated by the national experience with the fugitive slave law. Reforms do not begin in the State House nor in the Capitol at Washington. They are generated in the minds and consciences of the people, rising invisibly as vapor, and are precipitated as legal enactments in our council chambers sometimes with all the suddenness of a summer shower. The legislators and executors of our laws are in larger measure than we are prone to think "representative" of the people.

In the light of what has been said, we are now ready to listen to

THE MESSAGE OF CHRISTIANITY

on the subject, and to observe how it meets the problem. It declares that just as surely as the abuses and evils and their consequent economic burdens can be infallibly traced to their source in the unrighteous character of individuals, so surely the one sole and sufficient remedy must be found in reform methods that begin with character. It declares that the most potent factor in human affairs is personality. It declares that good character is the salt of the earth; the one preservative against corruption. It declares that the inveterate opposition to the slowly-dragging reforms that seek to destroy hoary evils will be found in unrighteousness. It proclaims the old truth of the parable of the tree and its fruit — that reform must begin within and work out. It declares that all perfection of reform and legal machinery will not accomplish the abolition of public economic evils while the units of society are dominated by selfishness, swayed by passion, and given over to lust. Such is the message of organized Christianity to the community.

Listen! No public reform is possible except on the basis of personal righteousness. There can be no hope of integrity of administration as long as we have officials who are personally dishonest. We need have no expectation of honest legislation when lawmakers are possessed of selfish motives. You cannot

expect any large success for temperance reform when a majority of the citizens are tipplers. The purification of the ballot, in the last analysis, means the purification of the man who stands at the polls with the ballot in his hands. The problem of capital and labor is really the problem of the man who employs and the man who is employed. The problem will only be solved when the employer becomes just, considerate and generous, and when the man who is employed seeks to be fair, and squares his actions by the Golden Rule. Until you touch character you do not reach the heart of any of our great problems. "The kingdom of heaven is within you," was the announcement of Jesus, the greatest of all reformers, and His ministers now declare that the source of right political, social and commercial conditions in the United States must be sought in the righteousness of our people.

The helplessness of the organized agencies upon which we rely as citizens, is pathetic when face to face with public evils. The city can build an almshouse, and take money from the pockets of industry to support it, but it can organize no school of thrift. The policemen can lay hands upon the individual after he has become drunken and disorderly, but they hold no meetings to induce men to live soberly and righteously. That work is done by organized Christianity in the churches and downtown missions. The city puts the waifs and strays of humanity into the reformatory after they become a burden and a menace; but the Sunday-schools and other agencies try to train and educate them so that they may never know the touch of a policeman's hand upon their young shoulders. The city can reach a portion of the machinery engaged in producing these burdens borne by our tax-payers. The authorities are authorized to close the saloons at midnight and on Sunday. They possess legal power to close the gambling houses and disorderly resorts. This would be an advantage in the solution of the problem, but in the absence of personal righteousness, order, safety and prosperity in the community could not be perfected.

How important, then, is the

ECONOMIC FUNCTION OF ORGANIZED CHRISTIANITY

in the community. Numerically it numbers one in every five of our population. Its friends and adherents whose lives, consciously or unconsciously, are influenced, and, in large degree, directed by it, greatly increase its following. It is the one continuous, steady and powerful factor making for righteousness, public and private. It is the bitter foe of unrighteousness; the champion of every good cause. It does not, in its true ministry, cater to men's likes, but often to their dislikes, as it insists upon rightness of life. It urges personal righteousness as fundamental to individual salvation, and as the basis of all effective and enduring reform. It condemns as treason to public interests a statement such as that made by a brilliant ex-Senator of the United States, that the Decalogue and Golden Rule have nothing to do with politics. While it recognizes the splendid services of education, law, charity, sanitation and all the many movements for the amelioration of human suffering, the restraining of human passion and the improvement of human conditions, it insists that the one hope of humanity, the one promise of progress, the one solution of vexing problems, lies in the righteousness of the individual.

So faithful has organized Christianity been to its great work, that to find the church the avowed champion of an unrighteous and immoral cause would create greater surprise and consternation in our city than an earthquake shock. We do not claim perfection for the church any more than we claim perfection for the government to which we are all

loyal. It is no better than the material of which it is composed, and it opens its doors not to angels, but to frail and sinning men and women. But Mr. Bryce speaks the simple truth, in his sympathetic study of our institutions, "The American Commonwealth," when, in the chapter on "The Influence of Religion," he declares that religion and conscience have been constantly active forces in the American Commonwealth since the founding of the New England colonies, and that while religion has not been "strong enough to avert many evils, yet at the worst times it has inspired a minority with a courage and ardor by which moral and political evils have been held at bay, and in the long run generally overcome."

Thus in the truth contained in Dr. Bushnell's famous and felicitous epigram: "The soul of all improvement is the improvement of the soul," we see the true relation of the church to all specific reforms. Its mission is all-inclusive. This cannot be said of any reform. Temperance is only a segment of the circle of life. The abstainer may be a scoundrel. Honesty is only one of the essential elements of character. The man of integrity may be the slave of indulgence. The upright administrator of public office may be corrupt in private life. Thus each specific reform has a fractional work to accomplish. Christianity takes hold of the whole man, instead of attempting to patch him up at one weak point. All reforms are important, but no one of them can abolish all abuses. That can only be done by a power that will reach all the individual and all individuals. Out of the aggregated life of righteousness reforms will spring as from a tropical soil. It is the function of Christianity to bring man under the inspiration of forces that will generate in him reform power and make him reform material in the community.

The church in its relation to reform work has been aptly likened to the dynamo in a modern electric power station. The dynamo is specially related to the various instruments which serve the needs of men. "The central dynamo is not a motor, nor a lamp, nor a heater. These are entirely separate and distinct instruments; different in construction and specific in operation. Yet the central dynamo furnishes the power which moves them all, each in its own place and way. It is useless without them, for there is nothing gained in generating electricity unless we have the lamp, the motor or some other machine that shall apply it to our needs; and they are useless without it, for lamp and motor and all the rest are dead glass and metal unless the connection with the central power supply is maintained unimpaired."

This sermon is a church bell calling attention to the wider relations and influences of organized Christianity. We ask those who read to consider the contributions of the church to the public good. We ask an appreciation of its work in character production, the only raw material of reform. We ask that the voluntary service of this association be noted. We ask an acknowledgment of the generosity and sacrifices of those who bear the burdens of this institution. We ask co-operation with and sympathy for every true minister of the gospel of righteousness, who struggles against the tides of indifference and disinclination as he delivers his message to his age. We ask a just recognition of the patient training of the young by those who account themselves servants of God, but who are as truly servants of the community as if their names appeared upon a public pay roll. We ask why it is that so many men who are public-spirited and patriotic give no countenance by attendance, contribution or participation to the one institution that is laying broad and deep the foundations of our moral and material prosperity? And, following the example of the Master, we may ask them to believe "for the very works' sake."

Minneapolis, Minn.

THE FAMILY

HER BIRTHDAY

MINNIE LEONA UPTON.

What shall I give my darling on this day?
 Once I brought flowers to make the dear
 eyes lighten;
 Some book which she had longed for so, to
 brighten
 The pure cheeks' glow that richly did repay,
 A thousand thousand-fold in her sweet way,
 For every petty gift, and so did heighten
 Life's perfect, pulsing joy. How heart-
 strings tighten
 At thoughts like these, now cheeks and eyes
 are clay,
 And life has turned to ashes in my hold!
 Shall I, then, give fierce tears and memory's
 sting?
 Nay! Flowers still — the perfect blossoming
 Of an unselfish love; and, as of old,
 A book on whose fair leaves my days shall
 pen
 Deeds like to hers — until we meet again!
 Boston, Mass.

Thoughts for the Thoughtful

Lightly He blows, and at His breath they
 fall,
 The perishing kindreds of the leaves; they
 drift,
 Spent flames of scarlet, gold aerial,
 Across the hollow year, noiseless and swift.
 Lightly He blows, and countless as the fall-
 ing
 Of snow by night upon a solemn sea,
 The ages circle down beyond recalling,
 To strew the hollows of eternity.
 He sees them drifting through the spaces
 dim,
 And leaves and ages are as one to Him.

— C. G. D. Roberts.

Alas! this time is never the time for
 self-denial; it is always the next time.
 Abstinence is always so much more
 pleasant to contemplate upon the other
 side of indulgence. — George Macdonald.

He never sends any message that He
 doesn't mean. He means the comfort
 just as much as He does the blaming. —
 A. D. T. Whitney.

A thing that is for you to do nobody
 else can do. Undone by you, it lacks
 just that which you only can put into it.
 — J. F. W. Ware.

Insist on yourself; never imitate. Your
 own gift you can present every moment
 with the cumulative force of a whole
 life's cultivation; but of the adopted tal-
 ent of another you have only an extem-
 poraneous half-possession. That which
 each can do best none but his Maker can
 teach him. — Emerson.

"No shattered box of ointment
 We ever need regret,
 For out of disappointment
 Flow sweetest odors yet.

"The discord that involveth
 Some startling change of key,
 The Master's hand resolveth
 In richest harmony."

Anybody that has ever seen a grove of
 olives knows that their beauty is not
 such as strikes the eye. If it were not
 for the blue sky overhead, that rays
 down glorifying light, they would not be
 much to look at or talk about. The tree
 has a gnarled, grotesque trunk, which
 divides into insignificant branches, bear-
 ing leaves mean in shape, harsh in text-
 ure, with a silvery underside. It gives
 but a quivering shade, and has no mas-
 siveness, nor sympathy. Ay! but there
 are olives on the branches. And so the
 beauty of the humble tree is in what it

grows for man's good. The olive is
 crushed into oil, and the oil is used for
 smoothing and suppling joints and flesh,
 for nourishing and sustaining the body
 as food, for illuminating darkness as oil
 in the lamp. And these three things are
 the three things for which we Christian
 people have received all our dew, and all
 our beauty, and all our strength — that
 we may give other people light, that we
 may be the means of conveying to other
 people nourishment, that we may move
 gently in the world as lubricating,
 sweetening, soothing influences. The
 question, after all, is, does anybody gath-
 er fruit of us, and would anybody call
 us "trees of righteousness, the planting
 of the Lord, that He may be glorified?"
 — Alexander MacLaren, D. D.

Do not climb up out of the world on
 Sunday as into some holy atmosphere,
 and then go sighing on Monday that the
 dreary drudgery has come again. Earth
 is quite as needful to us as heaven. We
 need the work of the world — its diffi-
 culties, its temptations, its discipline. —
 Mark Guy Pearse.

The fog-bell strikes only on occasion,
 but all the time and every night the light
 flashes out from the lighthouse; all the
 time and every night this light is flash-
 ing out from you if you are God's chil-
 dren. "Let your light so shine." Do
 not flash it — let it shine; just have it,
 and then let it shine. You cannot let it
 shine unless you have it, and if you have
 it you cannot keep it from shining. —
 Lyman Abbott, D. D.

When the ancient temple of Solomon
 was reared, the whole world was sought
 through, and its most costly and beauti-
 ful things were gathered and put into the
 sacred house. We should search every-
 where for whatsoever things are true,
 whatsoever things are lovely, whatso-
 ever things are pure, to build into our
 life. All that we can learn from books,
 from music, from art, from friends; all
 that we can gather from the Bible, and
 receive from the hand of Christ Himself,
 we should take and build into our char-
 acter to make it worthy. — J. R. Miller,
 D. D.

Hope is the keynote of the epistle to
 the Thessalonians, joy of that to the
 Philippians, faith of that to the Romans,
 heavenly things of that to the Ephesians,
 affliction of Second Corinthians. It was
 written amid afflictions so great that the
 Apostle despaired of life. It is steeped
 in affliction, as a handkerchief with the
 flowing blood of a fresh wound. But in
 this passage (1: 3, 4, R. V.) the Apostle
 has built for himself a little chamber of
 comfort, on the wall of affliction. Its
 stones are quarried from the pit of his
 own sorrow. In it he sits and sings,
 "Blessed be God;" and into it he bids
 thee come till thine affliction be past,
 and thy sky is clear again. It is the
 chamber of comfort. When in affliction,
 mind three things — Look out for com-
 fort; store up comfort; pass on the com-
 fort you get. — Rev. F. B. Meyer.

The regenerated heart attuned by the
 Divine Spirit vibrates to a new and beau-
 tiful music. "He hath put a new song
 in my mouth" really signifies a change
 of heart. Enmity to God has been taken
 away, and the soul has come into unison
 with God. I do not know of any better
 definition of holiness than *agreement with
 God in all things*. There was a new style
 of music issuing from the bigoted, blood-
 thirsty soul of Saul of Tarsus when he
 began to preach Christ in the synagogues
 of Damascus, and every one that heard
 him was astonished. The hand of his
 new Master was on the heartstrings,
 and they were pitched to the melodies
 of redemption. When the First Napo-
 leon saw that his wearied troops were
 ready to give out during their tough and
 toilsome climb over the Alps, he sent

word to the bandmasters to "change
 the tune," and a lively strain from the
 bugles immediately put fresh life into
 their weary feet. The grace of Jesus
 Christ changes the tune of the heart,
 turns enmity into love, selfishness into
 benevolence, makes daily life a walk
 with Jesus, and the hardest up-hill
 clamber becomes a step heavenward. —
 Theodore L. Cuyler, D. D.

DUTCH ART

I
Rembrandt

JEANNETTE M. DOUGHERTY.

NO pictures have taken a greater
 hold upon the American public
 than the modern Dutch paintings. The
 popularity of these low-toned canvases
 has created such an interest in Dutch art
 that we have even fashioned our dining-
 rooms after Dutch interiors. Rows of
 Delft ornament our walls and decorate
 our sideboards. Fortunate the one whose
 home possesses an *Israels*, a *Mauve*, a
Meedag; or, if not a painting, at least
 a print of some of these. Photographs
 of the painting of *Frans Hals* and *Rem-
 brandt* are eagerly sought for our
 albums.

We have learned to love Holland's
 seacoast and ships at anchor; the plain
 fisher-folks engaged in their humble
 tasks; the cattle in the "Pasture Near
 the Dunes." These and the quaint scenes
 along the canals have become familiar
 by their presence in every exhibit of
 importance. The way that popular
 sentiment points holds some significant
 cause not explained by *fad* or *fancy*.
 The prominence of modern Dutch art
 awakens interest in the art history of
 Holland, and we ask if the light thrown
 out by this small nation has been steady
 and brilliant from the time of *Rembrandt*
 to *Josef Israels*. Dutch art must not be
 confused with German art. The close
 proximity of the two countries has not
 influenced their art development, which
 is as distinct as that of any other two
 nations.

The earlier history of Dutch art was
 lost in the fierce wars and conflicts dur-
 ing which monasteries, palaces, churches
 and public buildings were destroyed.
 When the small nation became the
 victorious conqueror in the struggle with
 Spain, then Holland's national independ-
 ence was secured. The vigorous life of
 Protestant Holland that followed the
 Reformation asserted itself in the peace-
 ful pursuits of culture, and particularly
 in the development of art. But instead
 of returning to any traditional style of
 painting, they developed an individ-
 ual independence. Ecclesiastical subjects
 were dropped, and landscape and genre
 taken up. While artists from other
 countries were trying to transplant in
 their native land the classic art of Italy,
 Holland's artists were working quietly
 at home. The countries that tried to
 transplant the classic art got the form,
 but lost the spirit; but Holland put her
 own nature into her art work until its
 form became classic. *Van Dyke* says of
 this period: "Dutch art struck off for
 itself and became original, became
 famous. It pictured native life with
 verve, skill, keenness of insight and fine
 pictorial view. It never soared like
 Italian art, never became universal and

world-embracing. It was distinct, individual, national."

Early in the seventeenth century the Dutch have a group of eminent artists who placed the art of Holland on equal footing with Italy, and whose influence touched the art centres of Europe. But after the brilliant period of Frans Hals and Rembrandt, with their contemporaries and immediate followers, Dutch art drops into mediocrity and indiffer-

Painted in an excellence of high merit. The people seemed devoted to their own country and to have a deep affection for their industries, to feel a pardonable pride in their neat homes, the beautiful flowers and fruits of their carefully-kept gardens. The artist brought his highest skill to the delineation of these and scenes from nature. It was truly a work animated by love of the things represented. The delight in the thought and

He was also the great interpreter of character. The pose of the head, the attitude of the body, the turn of the hand, reveal the character of the men and women he has made the type of his race. A summary of his work in a sentence might be—he struck universal truths. The realistic tendency of the art of the Netherlands was developed to perfection by Rembrandt. His feeling for art was not for the beauty, but for truthful expression and for the picturesque. So great was his power that he made these qualities the standard and the charm of the Dutch school. His paintings have a clear, warm, but always limited light. This warm, penetrating glow seems to come out of deep shadows; there is always a sense of mystery. The surrounding objects appear slowly; one seems to feel rather than see their presence. Rembrandt painted steadily for forty years. Smith Catalogue Raisonné describes over six hundred of his paintings, while mention is made of an even greater number of drawings and etchings.

I think it is Alfred Senier who, in speaking of Millet's early days in Paris, tells how the young artist would spend hours at the Louvre before Rembrandt's painting of the "Supper at Emmaus." The founder of the Barbizon School of Painting must have felt his heart thrill within him to find his own thought in unison with that of the great Dutch master.

Rembrandt's "Portrait of a Girl," shown in the illustration, was a gift to the Art Institute by one of Chicago's citizens. It was purchased from the famous Demidoff collection. This collection took its name from the family of a Florentine prince who was well known throughout Europe as a patron of art. In the family residence at San Donato at Florence were collected art treasures from all Europe. The San Donato catalogue gives the following description of the painting: "At the window appears a young girl wearing the picturesque costume of the orphans of North Holland, seen full front, both hands resting on the sill. She turns her eyes to the left as if looking at somebody. Her collar, close at the neck, is relieved by a coral necklace of two strings of beads. Her costume is composed of a dress of fustian, of which the waist is confined at the opening by lacings of red cord, and an apron. The chest is protected by a plastron of red stuff, and the sleeves of the same color reach to the forearm. These signs indicate that the young woman is assisted by the asylum, and placed under the guardianship of everybody. The rays of warm sunlight strike a part of head and left arm. Signed in full and dated 1645."

In all great art there is the universal element that flows through nature and human life and which brings the fellowship of unity independent of creed or nationality. Under the cover of difference in circumstances, manner and custom, great art reveals that oneness of humanity which we all share alike. Great art must always be universal, must always be flowing. It can never be kept by one nation alone, for it belongs to the world. It is a part of the life of each individual to whom it appeals.

Chicago, Ill.



PORTRAIT OF A GIRL

ence. And it is not until the present century, with Josef Israels as leader, that great art asserts itself again in Holland. Modern Dutch art not only quickens the pulse of its own nation, but its stimulating life flows through all the art centres, revivifying painting with its noble and far-reaching influence. Holland has become the Mecca of the artist's pilgrimage. French, German, English and American are drawn into the charmed circle of Dutch art. And it is said that nowhere is the influence of this school more marked than in America. This is shown in the frequency and increased number of exhibitions that are brought to this country and the favor which they meet.

It is interesting to note the style of painting of which we have the first account after Holland's independence was established. It was in art that the Dutchman was particularly gifted, and he availed himself of every opportunity for cultivating his talent. There was a demand among all classes of people for paintings to ornament their homes. The limited space both in the purchaser's house and the studio of the artist necessitated that the painting be small in size. Marine life, fruit pieces, flowers, scenes from their daily occupations, were

the delight in the expression of that thought was the art that gave power to this style, which, from its minute size and detail, has been called the Cabinet School of Painting. It demonstrated to the world what a small country can do with the right feeling for art and when elevated by national freedom.

Frans Hals has hardly been given the prominence in Dutch art that belongs to him. He was a significant figure in painting, and wielded an influence that had a marked effect upon the art of his period. Some writers place him in rank next to Velasquez. To Frans Hals belonged the power of portraying with such reality that the spectator has the feeling of the physical presence of the portrait. He was unexcelled in giving this sense of life. In the forty years that Frans Hals preceded Rembrandt he was a great factor in Dutch art.

The present century has turned to the study of Rembrandt with keen interest. This master of Dutch art was a portrait painter of the highest order. His work is unique for the peculiar lighting, the mystic effect of chiaroscuro—light and shade. His colors are rich but low in tone. Rembrandt's work is characterized by that simplicity that is only formed in the master spirits of genius.



ALL through the wearisome procession of the hot and humid July nights of the past summer, into my wide-open windows there came no sound of insect life. The out-door night-world was breathlessly silent, with the exception of the soft twittering of the sleepy birds, and the noiseless darting about of the fireflies and white moths. Not until the 4th of August did the cheerful chirp of a dear little cricket break the monotonous quiet; and then the next night there was another, and then another, until soon the hot nights were vibrant with the shrill strains of these fairy minstrels hidden away in grass and thicket. How can one help reserving a particularly warm heart-corner for this tiny avant-courier of sunny autumn days and cool nights, even though

"Still in the note of the cricket we hear
Something we knew in the heart of the past—
Something prophetic that whispers of gladness,
Blended and mingled with memories of sadness."

WHAT giant strides Time takes as he hurries us along through the years! It is so hard trying to keep up with the pace he sets! And the older one grows, the greater our speed, and the swifter the flight of the seasons. It seems but yesterday that blithe New Year's greetings trembled on the air, but already the year is far on the wane.

"October's robes are flushed with golden dye,
And magic mists enwrap each shortening day."

And only too soon the frost will lay a blighting hand upon the fading brilliance of the garden, now gay with late salvias and dahlias and hydrangeas. The cloying fragrance of tuberoses mingles with the pungent scent of the marigolds, and the clear air is laden with the spicy aroma of ripe apples and grapes. Fields and roadsides flaunt great clusters of fast-withering goldenrod and wild asters, the barberry droops under its burden of slim red fruit, and the woodbine follows the old stone-wall in fiery trails. The trees of the wood, as the autumn sunlight sifts down through the branches, are aglow, "from lowest limb to topmost spire," in varying shades of red and yellow and russet and orange; and to the saunterer along the woodland path the pines and spruces and cedars, which serve as foils for all this wealth of color, are not less lovely in their never-fading green, forever distilling balsamic odors on every passing breeze.

OUT in the orchard there is a poor apology for an apple tree, consisting of a gnarled trunk and one limb. Once it was one of the handsomest and most fruitful of trees, in whose flickering shade the children always lingered to secure the toothsome, red-streaked apples that fell from the boughs in the warm September sunshine. It is a very old tree now, and wintry blasts and summer hurricanes have stripped it of its branches, one by one, until it is but a wreck of its former self. And yet last spring that solitary bough was full of fragrant pink-and-white bloom, and this autumn some of the fairest, most luscious fruit I ever saw was gathered from that decrepit tree. Ah! I thought, as I took one of the rosy, flawless apples in my hand, what a beautiful lesson is hidden herein! It rests

with us alone whether the old age that some of us are sure to reach, shall be barren and bare and unlovely, or beautiful in blossoming and fruition. One sees, somehow, so many disagreeable, gnarly, unlovely old people! Why cannot we try to live our lives now in such manner that if we are given "length of days," those days shall be fruitful and fragrant, even though our griefs and tribulations have lopped off many a fair bough and we stand denuded of all earthly treasure? A happy, healthful, helpful life, trustfully content either in God's sunshine or in His shadow, will ripen and mellow us into a lovely and fruit-bearing old age, and we shall realize, with Longfellow, that

"Age is opportunity no less
Than youth itself, though in another dress."

THE fact that a man and his work—how ever beneficent and far-reaching in its results that work may be—are so soon forgotten when he is gone, exerts a singularly depressing effect upon the men and women who are earnestly endeavoring to serve their generation to the full measure of their consecrated ability and strength. A man is suddenly summoned from the activities of earth to the activities of heaven. "How can we spare him?" is the bitter cry wrung from stricken friends. Over the clay in the casket glowing words of eulogy are spoken, and the daily and weekly press do him honor, as he fully deserves. But long ere the flowers of another summer are blooming, long ere the snows of winter drift and sift about the low mound, the once familiar name is rarely mentioned, and the world surges on, apparently forgetting that he lived and worked and suffered and accomplished. Only by the inner family circle is his memory kept green.

This trait of human nature was forcibly exemplified recently by the following incident: Over a quarter of a century ago a little Methodist church was started in a certain village by a revered layman who had given liberally both of his means and of himself for the cause of Methodism in the neighboring city. The society increased as neat and substantial homes began to dot the hills and valleys, and by and by a pretty Gothic church was erected, in the building of which this good man spared naught of money or influence; and when the church was opened for dedication, large and beautiful tablets appeared on either side of the pulpit platform—the gift of this beloved friend and benefactor—the gold lettering of the two psalms being his own handiwork. Several years ago this dear old class-leader and venerable saint was translated. Since then, so many families have moved away, and so many have died, whose places have been filled by strangers, that when a new pastor and a comparatively new official board were supervising repairs and fresh interior decorations, the tablets, which were so touching a memorial, and which seemed a part of the church itself, were taken down and relegated to the chapel because the frescoer wished nothing to interfere with his scheme of color and design. And thus it ever is. Toil and sacrifice and the bearing of burdens receive scant appreciation from our fellow-men. We are remembered today with a tear and a swift regret; tomorrow we are forgotten, and only a stone in God's acre records the fact, for those who come after us, that we lived and died.

But forgotten in God's sight? Ah! that is another matter. Not one iota of our loving service, our sacrifice, our devotion, is forgotten or unnoticed by that All-Seeing Eye. That is what comforts in the depressing seasons when we seem to count for so little, and when the readiness with which people forget the dead casts a gloom over the spirit. We all do so long to be loved and remembered!

AUNT SERENA.

OCTOBER

Like Joseph among the twelve, thy colored coat
The partial love tells of the patriarch year;
What gorgeous palettes on the woods appear!
As if unnumbered rainbows were afloat
To tint one zone of this terrestrial sphere.
Sumach and maple, linden, poplar, beech,
And creeping vines parade their rich attire,
Some tipped with gold, some robed in
matchless fire,
A unique cowl and surplice crowning each.
Now when the crisp, cool nights have turned
the corn,
And the plump orchards show their burdened trees
Burning like those of the Hesperides,
Life's dreams seem to their full fruition born,
And we, high-hearted, feel no more forlorn.

—JOEL BENTON, in *Outlook*.

HER LAST TESTIMONY

"NO, John, I can't do that. All my life I've tried, and failed."

"Where have you tried?"

"In our own church meetings, in Christian Endeavor services, even in the mission praise meetings, where the most simple and ignorant testify, and testify gladly."

"But you love these people, and love the work, and have been a professed Christian since you were a little girl."

"All true, John, and for just those reasons I grieve over this neglect to give my testimony for Christ in public. It has been my prayerful struggle."

"Helen, it is a wonderful victory. When I was a college boy, and first 'spoke in meeting,' I trembled at the sound of my own voice, and could only say, 'I am glad to be here;' but the next time it was easier, and now I long to tell the world of the wonderful goodness of God."

The large auditorium of the mission was always well filled. Services were interesting all the week, but Sunday nights the house was packed. The galleries were crowded. Hundreds of men and women from the streets, from tenements and alleys, poor wanderers, and tramps, drunken, idle, discouraged, and desolate, earnest Christians from the city churches, mission workers from the different bands, sweet singers, and an orchestra of violins, cornet and cello, gladly, cheerfully met together to praise the Lord, and bring the good tidings to the poor and unfortunate.

The young, earnest minister was beloved by the crowds who followed him. He knew the people almost by name. After a short sermon or talk, one great feature of this service was praise and prayer. After songs, testimonies, short and personal, the saddest and the gladdest, from consecrated hearts, and struggling souls striving to find Jesus, or rapturous testimonies of new-found joys.

However crowded the house, however interesting the words spoken, the service was incomplete without one joyful word from the sweet-faced woman, near the front seat. Between seventy and eighty years of age, and delicate in appearance, she always rose for one moment to tell of the wonderful joy and praise she had in her soul. She never spoke of sorrows, perplexities, or discouragements. Help to those in darkness! greetings to the cast-down and weary! Praise to God—always praise! She urged the tempted and sinful to accept her Master, whom to serve "was not only eternal life, but joy and gladness every hour!"

Her place was vacant for a few Sundays. Everybody missed her sweet face and her joyful testimony. She suffered an accident, and was for three months confined to her bed, helpless, and in pain. The sick room was to all who saw her a "gateway unto heaven." The young minister and mission workers sat by her bedside to be inspired by her smile and joyful words. Her pale, wan face and eyes, looking out upon the long

journey in the seventy-five years of toiling, and the journey's end so near, showed only living light and glory. Exhausted with illness, faint with suffering, her joy rebuked the spirits of those in health.

She passed into heaven just as the sun rose and shone in at her window one Sabbath morning. All night she had been with Jesus in song and praise. Her children sang favorite hymns, she raised her thin hands in prayer and cried out almost with her last breath, "Oh, praise Him! Glorify Him! Joy! Praise! Praise!" Her last request was, "Take me to the dear mission after I am gone with Jesus. Lay me in the coffin near my old place; I want to testify once more to the blessedness and glory of God! Let the dear people look into my face, though it be silent, and know that I give my last and best testimony for Jesus. How beautiful to die in the faith, taking hold of my Father's hand. I am not afraid. It is all light. Tell the poor, discouraged drunkard, and the fallen, and the sinful, to come to Jesus. It is all glorious, even to the end."

Brokenly and feebly these messages were given, but they fell upon the crowded house as the minister repeated them with warm, sweet, human power, touched by God.

So they carried her to the old place. Flowers covered the plain coffin and lay in the thin, delicate hands. She was asleep. No trace of pain was left on the quiet dignity of her perfect rest. It was strange to see her silent.

The great room was full; from churches, missions and shops, from the streets and offices, her friends gathered to look upon her face in the old room. The service was one of song and praise. Both minister and singer spoke of this wonderful testimony. "Are there any here today who wish to testify for Jesus?"

In the silence and hush of the reverent people, a clear voice spoke: "This woman was a stranger to me. One night she laid her hand on my shoulder and said that Jesus was able to keep me from drink; she praised Him and talked so often about the joy of trusting Him, that I gave myself to Him; I bless her today."

With tears and sobs, one poor woman after another rose and testified that for the joy and praise and gladness of this dear Christian's testimonies they had found Christ.

"She gave me courage," "She was always so sure of God's love," "She was full of praise and gladness," and so the precious words of loving remembrance dropped from the lips of ministers and workers, toiling, laboring, sorrowing men and women.

It was a tribute that the world could never give. And as the sunlight fell across the quiet mother in Israel, whose last mission was done, hundreds walked slowly by, amazed at the exceeding peace and beauty and whiteness of this friend. Her life had been hard and bitter; poverty, disappointments, and heart sorrows, known only to God; yet she never ceased to speak of the glory, the joy and blessedness of trusting in Him! After all the testimonies had been given, and the people were beginning to pass silently down the aisle to look at the sweet friend once more, Helen rose and thanked God for this woman's last testimony, "for," she said, "this beautiful silent message has overcome in my heart the struggle of my life. Let me testify to the wonderful power of Jesus." At sunset they laid the body away, but her last testimony can never die! — MARGARET SPENCER DELANO, in *N. Y. Observer*.

— There lingers a very fragrant recollection in my mind of a landlady whose parlor was made home-like for the young men who considered themselves fortunate in securing a room beneath her roof. "I make it a point," she said, "to have a bright light on the centre table as soon as darkness appears,

and I notice the young men are quick to stroll into the sitting-room or parlor, and seat themselves so comfortably that many an evening finds them quietly reading until bedtime, and those evenings, I feel sure, are spent in a perfectly safe and, I hope, cheerful place." — *Lutheran Observer*.

ABOUT WOMEN

— Miss Frankie V. Mudd has been appointed by Governor Stevens inspector of oils for the city of St. Charles, to succeed Julius Rauch, whose term has expired. This is the first case of a lady being appointed to inspect oils in Missouri.

— Miss Margaret Benson, daughter of the late Archbishop of Canterbury, is an Egyptologist of much energy and some note. With another lady she has been engaged in excavations at Karnak, and has written a book describing their discoveries and giving an account of the daily life of excavators in Egypt.

— "Why," asks the *New York Times*, "should not women devote more attention to artistic bookbinding? As they have shown their capabilities as designers, what is to prevent their becoming practical bookbinders? It is a work which does not require any great amount of strength, but rather delicacy of touch. There is Miss Nordhoff in New York, who already occupies a distinguished position among bookbinders. In France there has been an exhibition of bookbinding at the Champ de Mars, and the highest honors were accorded to the bindings of Mme. Valgren, Mme. Thaulow, and Mme. Waldeck-Rousseau."

— The *Congregationalist* says: "The English idea of establishing 'Cyclists' Rests,' pleasant wayside lodgings kept by women for wheelwomen, ought to find favor on this side of the water. Country hotels are often far from agreeable or comfortable places for ladies traveling alone. Here is an opportunity for enterprising housekeepers."

— Miss Dorothy Phinney, a Red Cross nurse who died recently at the Chickamauga Park Hospital, was the first woman to lose her life in the service of the war. Miss Phinney came from Richbucto, N. B., to study in the General Hospital Training School at Lowell, Mass., where she graduated last year. After leaving Lowell, Miss Phinney continued her studies in the Maternity Hospital, New York city. When she volunteered as one of the first Red Cross nurses, she had been head nurse for eight months in one of the wards of King's County Hospital, Brooklyn, N. Y. The staff at this institution will feel her loss severely. — *Woman's Journal*.

BOYS AND GIRLS

THE WEED'S WINGS

"MAMMA, I never knew weeds were so pretty. Just look here!" And Gracie held before her mother a downy white globe of the daintiest texture, clinging to a stiff, brown little stem.

"Isn't it beautiful?" said mamma. "See, the globe is made of white wings." "Wings!" said Gracie, wonderingly. "They look like little white stars." "Yes," answered mamma, "they do, but they are really wings. Do you see the cluster of little brown seeds at the centre?"

"Yes," said Gracie, looking at it carefully.

"Now," said mamma, "pull one of

them out. No, wait. Blow the globe instead."

So Gracie blew upon it gently; and, lo! away floated the little white stars, each carrying with it a tiny brown seed.

"Now do you see," asked mamma, "why I called them wings? Each little seed has a wing, and, when the wind blows upon it, it flies away, carrying its seed with it, and then it drops down, sometimes a long way from the spot where the little weed which bore it grew; and there the little seed lies until it sinks into the earth, ripens, and sends forth another weed of the same kind."

"Isn't it wonderful, mamma? And see, too, how beautiful each little wing is. I don't think I shall ever say 'old weeds' again. Their seed-wings are as pretty as the flowers." — *The Sunbeam*.

KEPT IN

MABELLE P. CLAPP.

A rush, a shout, and away they go,
Eyes a-dancing and cheeks aglow;
Across the pasture-land's breezy sweep,
Through sweet-fern and bayberry, ankle-deep,
On toward the woodlands where, glossy
and brown,
Lie the chestnuts Jack Frost has shaken
down,—
Molly, and Jack, and Sue, and Min;
But Teddy, alas! had been kept in.

Alone in the school-room, dusty and small,
With the warm red sunlight on floor and
wall,
With the barberries a-nod at the window-
sill,
And the bob-white's whistle, clear and
shrill,
Floating in from the cornfields, sits
regulish Ted,
Defiantly shaking his curly head
At the teacher's question, grave and sad:
"Ted, are you sorry you were so bad?"

Sorry! not he; for 'twas oh, such fun
To drop those beechnuts, one by one,
Down Jimmy's neck; and the kitten gray,
That he'd hidden in teacher's desk that
day,
Did look so saucy, dressed up in his scarf;
But teacher—why, she didn't even laugh
When she opened the desk. "Don't see"
— with a pout —
"Why she looked at me when kitty jumped
out!"

How still it grows as the clock ticks on!
And look! the sunshine is almost gone.
"P'rhaps that little cat tipped over the ink
And spoiled teacher's papers; he didn't
think
Of that. P'rhaps the beechnuts hurt Jim-
my, too."
The twinkle is gone from the eyes of blue,
And a small head rests on a chubby arm,
For somehow the fun has lost all its charm.

A footstep light, a sweet voice low,
Two arms round Ted in the sunset's glow;
A whispered talk, a little chap
Tear-stained but happy in teacher's lap;
For after all he's but five, you know,
Scarce more than a baby. Then homeward
they go,
While the frogs join the crickets' merry
din:
"Ted's sorry! Ted's sorry! Kept in! Kept
in!"

Teachers
of cookery use
Cleveland's
Baking Powder

OUR BOOK TABLE

What the Bible Teaches. A Thorough and Comprehensive Study of All the Bible has to Say Concerning the Great Doctrines of Which it Treats. By R. A. Torrey, Superintendent of the Bible Institute, Chicago. Fleming H. Revell Company: Chicago, New York, Toronto. Price, \$2.50.

We have here a class-book in Biblical theology, in six sections, covering what the Bible teaches about God, Jesus Christ, the Holy Spirit, Man, Angels, and Satan. On the whole it is very well done, and will be found to be a satisfactory collection of Scripture texts with fairly judicious comments on the various themes included in the above schedule. It is thoroughly evangelical and undenominational. That is, those topics about which the evangelical denominations differ—such as the divine decrees, the mode and subjects of baptism, the form of church government—are omitted. Nevertheless, the author, of course, has views of his own on various disputed points, and those views come out in the grouping and interpreting of the texts. In treating, for example, the "Baptism with the Holy Spirit," he insists that it is "an operation of the Holy Spirit distinct from, and subsequent and additional to, His regenerating work." The principal passage he relies on to prove this is Acts 19: 1, 2; but to get any support out of it, he has to read it in the old, utterly discredited rendering: "Have ye received the Holy Ghost since ye believed?" Instead of in the correct rendering of the Revised Version: "Did ye receive the Holy Ghost when ye believed?" which puts an entirely different aspect upon it. He also quotes Acts 8: 12, 15, which speaks of the Samaritans as being baptized by Philip, but as yet the Holy Ghost was not received, had fallen upon none of them. His comment is: "In this company of baptized believers there were certainly some regenerated people"—which is necessary to his theory, but for which there is no foundation whatever in the Bible. It seems to us far more probable that they were baptized, as the multitudes in India are to-day, simply on their belief in Jesus Christ, their intellectual acceptance of the new faith,

while the heart change, indicated by receiving the Holy Ghost, came later. In giving also, in another section, the results of the new birth, he is obliged to say: "The regenerated man overcomes the world, is not doing sin, doeth righteousness, loveth the brethren," etc., which certainly implies a reception of the Holy Spirit and an impartation of power, both of which facts he tries to restrict to such as have the subsequent "baptism," whatever that may be. He adheres to the view that the future penalty of sin is literal fire. He devotes a whole chapter to a curious exposition of Ezek. 28: 1-19, developing the strange speculation that the king of Tyre there denounced represents the devil, or at least Antichrist, who is to be "an incarnation of Satan."

The book is most valuable where it treats strictly practical and devotional themes. The section on "Prayer," for instance, is very rich. That on the "Second Coming" is very long, and shows strong pre-millennial views. The volume, in spite of its 540 large pages, can hardly be called in strict justice "a thorough study of all the Bible has to say concerning the great doctrines." And the kind of study it is likely to promote, the proof-text kind, seems to us too literal and fragmentary and arbitrary, lacking in breadth, and needing to be supplemented, for the best results, by a judicious treatise on dogmatics, such as will put things in their proper proportions and show the relation of the different parts to each other and to the whole. Only thus, by combining all sources, can a safe and balanced system of truth be secured.

The Puritans. By Arlo Bates. Houghton, Mifflin & Co.: Boston and New York. Price, \$1.50.

Uniform in price and style with "The Philistines" and "The Pagans," by the same author, this latest issue has made more of a stir than the others, from the fact that it deals with the Protestant Episcopal Church in Boston at the time of the election of Phillips Brooks to be Bishop of Massachusetts, and gives considerable space to the electioneering methods that were used. The characters of the book can scarcely be called Puritan, as that word is currently used, but the author's meaning seems to be that the persons whom he depicts are the legitimate development, under changed conditions, of the old Puritan stock of Boston and New England. Religion is certainly prominent throughout the pages. In the first chapter a Persian mystic, "the latest ethical caprice of Boston," expounds his heathen philosophy to a select circle gathered in a Mt. Vernon St. drawing-room. A spiritualistic seance comes in a little later, then mind-cure is introduced, while the Broad Church and High Church parties—the former with headquarters at Trinity Church rectory, the latter at the ritualistic clergy-house—exhibit their peculiarities throughout the book and fiercely contend for the episcopal prize. There is much love-making, with the usual ebbs and flows of human passion, and a good deal of keen delineation of human nature. Clever epigrams and skillfully put statements of debated truth abound to a very unusual degree, and give clear evidence, as does the entire book, that Mr. Bates is no ordinary writer. We quote a few of these pithy sentences: "Mrs. Morrison said clever things as if she thought them; Mrs. Stagchase as if she thought of them." "A dogma is only the fossil remains of a truth that is gone by." "A vulgar, rancorous tune, redolent of animal vigor and of coarse passions, a tune as unholy as the rites of a pagan festival." "The most fanatical belief is less evil than dogmatic denial. If you are really the agnostic you claim to be, your very confession that the truth is too great for human grasp binds you to respect the unknown." "Affection between two men is much more likely to be mutual than between two women.

Men are more generally frank in their likes and dislikes, they are as a rule more accustomed to feel at liberty to be open and to please themselves in their familiarities; and it seems to be true that men are more constant in friendship, as women are said to be more constant in love. Affection between women, moreover, is apt to be founded upon circumstance, while that between men is more often a matter of character."

The absurdity, for this age, of the ascetic medievalism of the clergy-house is very well shown, and yet full justice is done to the really fine qualities of the Father Superior. The struggles in the hearts of the two young deacons are admirably drawn, and the process depicted by which one emerges as an agnostic and the other as a Roman Catholic. The wiles and schemes of ecclesiastical politics some will no doubt say are overdone, but we imagine they are substantially true to life. A very shrewd portraiture is given of Bishop Brooks, bringing out his many-sided greatness, not unmixed with some worldly weaknesses. A railway collision, a fight in a tenement house, a ball-room scene, and a church debate on the subject of methods in charitable operations, lend piquancy and value to the story. Its readers will be many, and no one who takes it up will readily lay it down, nor will any one who finishes it consider that his time has been wasted.

A Bachelor Maid and Her Brother. By I. T. Thurston. A. I. Bradley & Co.: Boston. Price, \$1.25.

Girls and boys of twelve to sixteen years of age will enjoy reading this well-told story of two young orphans, Helen and Max Dale, whose life with a cross, crabbed farmer-uncle, John Ramsay by name, became so unendurable that they finally went away to the city to find work and support themselves. How they succeeded is graphically told in these interesting pages, and the outcome of the story is satisfactory to all concerned.

The Moral Imbeciles. By Sarah P. McL. Greene. Author of "Vesty of the Basins," "Stuart and Bamboo," etc. Harper & Brothers: New York. Price, \$1.25.

A new book by the author of "Vesty of the Basins" and "Cape Cod Folks" naturally excites a pleasurable expectation, but we predict that the majority of those who read this peculiar story will be disappointed. It is a psychological romance, through which the characters move as but few real flesh-and-blood folks would, or could. Martha Scheffer,

CHRISTMAS CANTATAS.

The following Cantatas, or Concert Exercises, have been carefully prepared, under our supervision, and are believed to be equal, if not superior, to any others yet produced. They are in neat pamphlet form, size 6x8 1/4 inches, 32 pages each, with handsome covers. Words and music are in large, clear type. Price, single copy, 5 cents; ten or more, 4c. each, postpaid.

Christmas Glory.—Words by Lanta Wilson Smith (author of "Scatter Sunshine"). Music by T. Martin Towne. The libretto is original in plot, and instructive as well as interesting.

The Coming of the King.—Words by Ida Reed Smith. Music by T. Martin Towne. Songs, duets, quartets, choruses and recitations calculated to heighten the joy of Christmas.

The Story of the Star.—Words by Ida Reed Smith. Music by T. Martin Towne. All nations represented in simple costumes. A patriotic, missionary, Christmas entertainment, all in one.

A Good Time with Santa Claus.—Libretto by Clarence A. Murch. Music by H. M. Draper. Fun-provoking recitations, songs and choruses, with closely interwoven religious teaching.

A Chime of Silver Bells.—Words by Julia H. Johnston. Music by T. Martin Towne. A Christmas exercise of exquisite flavor, mingling Christlike service with the joy of Christmas.

Santa Claus' Dream.—Words by Belle K. Towne. Music by T. Martin Towne. Novel in plot, pure in style, filled with original songs and recitations. May be used in part, if desired.

The Crowning of Christmas.—Words by Ida Reed Smith. Music by T. Martin Towne. This cantata is popular wherever produced. Fresh in plot, bright, easy music.

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a poor girl from Vermont who is studying medicine, is the heroine—about the only sensible person in the lot, unless the broken-down Forester Arundell, Senior, who displays a remarkable amount of common sense for an "imbecile," might be included. How Martha becomes a controlling spirit in the wealthy Arundell household, composed of "moral imbeciles," and how the love affairs of the story prosper, can be best learned by occupying an idle hour in the perusal of this curious study of human nature.

Making Home Happy. By Mrs. L. D. Avery-Stuttie. Review and Herald Publishing Co.: Battle Creek, Michigan.

Those who have read with zest the many other stories of this author will give a hearty welcome to this new volume, in which she properly magnifies the normal, as it is the happy, home.

The Story of a Pumpkin Pie. By William E. Barton, D. D. With illustrations by A. M. Willard. The Pilgrim Press: Boston. Price, 75 cents.

This book was written to go with the illustrations. Mr. Willard, whose work as a painter in historical lines, notably in "The Spirit of '76," has made him famous, brought the drawings which have been reproduced here to furnish amusement to the children of his friend, Dr. Barton. The amusement was duly provided, but it was felt that a little something was lacking. So Dr. Barton set about supplying the lack. The story thus told in verses and in pictures is of three healthy, jolly children and a dog, whose joint work, illustrated in twenty scenes, results in the creation and consumption of a pumpkin pie. The book is handsomely bound, with frontispiece and illuminated title-page by Mr. Willard, and makes a most attractive children's book.

Sights from the Towers of Boston. With Maps. Price, 35 cents.

This is an entirely new book of historical and other interesting matter connected with "Greater Boston" and its immediate surroundings. This was the last and best work of M. F. Sweetser, whose ability to write and whose interest in these matters have made it an absolute authority on all matters connected with the early history and various localities of historic inquiry. The index of contents contains over one thousand items of thoroughly interesting matter to the student, the antiquarian, or the visitor to Boston. The book is issued in pamphlet form and may be carried in the satchel. It is pub-

lished by the United States Hotel for the use of its guests, and is sold by Damrell & Upham, at the "Old Corner Book-store."

Magazines

—The October number of *Appleton's Popular Science Monthly* is reassuring in the fact that this standard magazine keeps to its well-known lines, and refuses to popularize itself at the expense of its well-earned reputation by presenting contributions on the Spanish war. There are a dozen or more important topics that are scientifically treated. (D. Appleton & Company: New York.)

—*Scribner's* for October is the most interesting and important issue that we have seen since the war with Spain. Richard Harding Davis is bold enough to tell thus early what we had come to believe was the truth in the Santiago matter. General Shafter, the colossal figure for a few days, shrinks into a clumsy and dogged egotist. The victory was not only won without him, but in spite of him. There are two other striking contributions on the same topic—"The Regulars at El Caney," by Capt. Arthur H. Lee, and "The Day of the Surrender of Santiago," by James F. J. Archibald. Walter A. Wyckoff continues his very interesting series on "The Workers"—"From Chicago to Denver." It is a very fine number—one that no intelligent reader can afford to forego. (Charles Scribner's Sons: New York.)

—*Harper's Magazine* for October contains several special features. Among them are: "The Santiago Campaign," "On the Roof of the World," "Social Life in the British Army," "Our Future Policy," by the Hon. J. G. Carlisle, "Our Navy in Asiatic Waters," by William Elliot Griffis, and "Mr. Gladstone—Reminiscences, Anecdotes, and an Estimate," by George W. Smalley. (Harper & Brothers: New York.)

—Prominent among the contributions of the *Missionary Review of the World* the following should be mentioned: "The Mohammedan World of Today," "The Gospel in Persia," "The Morning Light in Asia," all illustrated. The special departments are well sustained. (Funk & Wagnalls Company: New York.)

—Particularly able and critical are the discussions in the *International Journal of Ethics* for October upon several vital and current topics. Felix Adler writes upon "The Parting of the Ways in the Foreign Policy of the United States;" Richard C. Cabot considers "Belligerent Discussion and Truth-Seeking;" and Frances Alice Kellor discusses "Sex in Crime." (International Journal of Ethics: Philadelphia.)

—The *Bibliotheca Sacra* for October is a valuable number. The topics discussed are pertinent and the treatment of the same is scholarly and comprehensive. Among the leading papers may be noted: "Higher Criticism at High-Water Mark," by Rev. Dr. Samuel Colcord Bartlett; "The Social Teachings of Jesus," by Rev. Dr. L. F. Berry; and "The Early Religion of the Hebrews," by Rev. Arthur E. Whatham. (Bibliotheca Sacra Company: Oberlin, Ohio.)

—The most notable papers in the *Homiletic Review* for October are: "Beyond Reasonable Doubt," by G. Frederick Wright, D. D.; "Is Jesus Wanted on Earth?" by D. L. Moody; and "The Defense against Error," by Lansing Burrows, D. D. There is very much beside that is helpful to all ministers. (Funk & Wagnalls: New York.)

—In the *Methodist Magazine and Review* for October are two very fully illustrated articles on "Mountaineering by Rail," and "Around the Mediterranean," by Dora M.

Jones. Miss Ninde records the heroic devotion of Mary Reed, a Methodist missionary among the lepers in India. Bishop Fowler's article on "British and American Methodism" is accompanied by a portrait. The General Conference is fully treated. The re-election of the editor by that body gives him a mandate to improve and develop this magazine. (William Briggs: Toronto.)

—Notable among the good things of the *Treasury* for October may be named: "The Greatest Change in the World," by Rev. S. Z. Batten; "The Living Christ," by Rev. T. C. McClelland, D. D.; and "The Destruction of the Canaanites," by Rev. Dr. R. S. MacArthur. (E. B. Treat & Co.: New York.)

—The October number of the *Century* opens with a paper on "Edouard Detaille, Painter of Soldiers," written by Armand Dayot, illustrated. Prof. William M. Sloane gives "Personal and Collected Impressions of Bismarck." Prof. Sloane saw more or less of Bismarck while a student of history with Bancroft, when the latter was United States Minister at Berlin. Prof. Dean C. Worcester, of the University of Michigan, who wrote in the September *Century* of "The Malay Pirates of the Philippines," from personal experiences among them, in this number discusses "Knotty Problems of the Philippines." Prof. Worcester believes that the United States should retain the islands, but he tells what, in his opinion, are the reforms that will have to be instituted. A remarkably graphic account of "A Storm at Sea" is by H. Phelps Whitmarsh. In addition to Mr. Fernald's short story, there are three others: "The Werewolves," a tale of old Canada, by H. Beaupre; "A Gentleman of Japan and a Lady," by John Luther Long; and "Uncle Adam," a character-sketch by M. E. M. Davis. (Century Company: New York.)

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THE SUNDAY SCHOOL

Fourth Quarter Lesson IV

SUNDAY, OCTOBER 23, 1898.

ISAIAH 6: 1-13.

REV. W. O. HOLWAY, D. D., U. S. N.

ISAIAH CALLED TO SERVICE

I Preliminary

1. **GOLDEN TEXT:** *I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.* — Isa. 6: 8.

2. **DATE:** B. C. 709.

3. **PLACE:** Jerusalem.

4. **THE PROPHET ISAIAH:** Nearly all we know of him is derived from his own writings. He was the son of Amos (who was the cousin of King Uzziah, according to Jewish tradition). He wrote the life of Uzziah (2 Chron. 26: 22), and his prophecies were uttered during the reigns of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah — a period of about sixty years. His home was in Jerusalem. His wife was a prophetess, and his children bore prophetic names. According to rabbinical tradition Isaiah was seen asunder in the trunk of a tree by order of Manasseh (to which allusion is supposed to be made in Heb. 11: 37) — a doubtful fate, for Isaiah must have been 80 or 90 years old when Manasseh came to the throne. Nahum and Micah were contemporary with Isaiah, and also Hosea.

5. **THE BOOK OF ISAIAH:** It contains sixty-six chapters, and consists of two principal groups of prophecies — the first (chapters 1 to 39 inclusive) having a local character chiefly, and dealing with the morals and welfare of the nation; the second (chapters 40 to 66 inclusive) consisting of predictions relative to the deliverance from captivity, and evangelic, or Messianic, prophecies, stretching even to the end of the Christian dispensation. Owing to the sublimity and scope of the second part the unity of the Book was questioned about a century ago by Koppe. Most modern commentators are of the opinion that the closing twenty-six chapters were written by a different hand from that which penned the opening ones, and at a later date.

6. **HOME READINGS:** Monday — Isa. 6: 1-13, Tuesday — Exod. 3: 7-15. Wednesday — Ezek. 3: 1-8. Thursday — Jonah 3. Friday — Luke 10: 1-16. Saturday — John 4: 31-38. Sunday — 1 Cor. 3: 1-11.

II Introductory

It was while lingering, probably, one day, in the courts of the temple, in the year when King Uzziah died, that Isaiah suddenly noticed that the material sanctuary was fading from his view and the upper temple or palace was dawning upon his inner perception. There was accorded to him the vision of an uplifted throne on which sat the Lord of hosts, His regal robes filling the area around Him. Six-winged seraphim, glowing with light supernal, were His attendants, veiling their faces and feet with reverent pinions as they circle round, their silvery voices antiphonally proclaiming Him thrice holy, and declaring that "the fullness of the whole earth was His glory." The incense of this praise filled the spaces as though with smoke, and the solid foundations of the temple vibrated with the heavenly chorus. That revulsion of feeling of which every child of earth is sensible when he comes in contact with Infinite purity, overwhelmed Isaiah. Nothing but destruction to himself, he thought, could follow such august proximity. "Woe is me!" he cried. "Unclean of lips am I, and I dwell among a people whose lips are likewise polluted, yet am I in the presence of the heavenly King, the Lord of hosts." Mercifully to his relief flew one of the seraphim with "a glowing stone" from the altar. He touched the mouth of the prophet with it and uttered the comforting absolution: "Lo, with this

thine iniquity is forgiven, thy sin is purged." Himself having been cleansed, he was prepared to offer himself as a messenger when the voice came from the Throne, "Whom shall I send, and who will go for us?" He was bidden to go to the people and tell them, not what they ought to do, but what they in their perverse obstinacy would do. He was told to tell them to hear, but not to understand; to see, but not to perceive. He was ironically directed to "make fat" and apathetic the heart of the people, to dull their ears and close their eyes, lest they should use these spiritual organs to discover their danger and recover themselves from their evil ways and their swift-coming punishment. And when the prophet asked how long he should preach to a people that would grow more and more callous to his warnings, he was told to keep on until judgment should follow judgment, until the land should be depopulated by successive captivities; so that were there even a tenth part left as a remnant, it too shall be "eaten up;" until the destruction should leave only the tree-stock after the tree itself had been felled. From this stump, however, a new vitality would spring, which would constitute the "holy seed" of Judah.

III Expository

1. In the year that king Uzziah died — a memorable year for Isaiah, for it dated both his call to the prophetic office, and the departure from earth of a king who more nearly than any other "recognized Judah's dream of sovereignty." It is true that Uzziah sinned and God punished him with leprosy. If this judgment upon his "royal hero" dispirited Isaiah, as Dr. George Adam Smith suggests, the time of Uzziah's death seemed fitting to restore Isaiah's confidence by a revelation that he would never forget. I saw also (R. V. omits "also") the Lord. — The word used is Adonai, not Jehovah. Isaiah attempts no description of His august person. Sitting upon a throne, high and lifted up — its very altitude suggesting unquestionable dominion. His train — His robes. Filled the temple — flowing resplendently around and from Him in shimmering glory that seemed to pervade the entire space. It is supposed that Isaiah was in the temple at the time when he was rapt away from earth.

He saw another throne than the throne of the house of David, another king than Uzziah or Jotham, another train than that of priests or minstrels in the temple, other winged forms than those golden ones which overshadowed the mercy-seat. Each object was the counterpart of one that was then or had been at some time before his bodily eyes (F. D. Maurice).

2. Above it (R. V., "him") stood the seraphim — literally, "the flaming ones," or "burning ones;" not mentioned elsewhere by this name in the Bible. Each one had six wings — three pairs, thus giving them a triple endowment for the speedy transmission of God's messages. He maketh His ministers "a flaming fire" (Psa. 104: 4). With twain he covered his face — as though in a sense of unworthiness veiling it from the intolerable brightness of the pure Being whom he attended. With twain he covered his feet — reverently hiding them from the sight of Him that sitteth upon the throne. With twain did he fly — hovering or circling round and above the throne.

3. One cried unto another. — The seraphim seemed to be divided into choruses, "chanting in turns like the temple choirs of priests." Holy, holy, holy — superlatively, supremely holy. Lord of hosts — "of the whole universe, organized as into nations,

workers, armies and choirs; all nations, all stars and worlds, all forces, all principles and powers" (Peloubet). The whole earth is full of his glory — literally, "the fullness of the whole earth is his glory." The day will come when every man shall know Him from the least even unto the greatest. Then will every creature and all creation glorify God.

This end of the work of God stands eternally present before God; and the seraphim also have it before them in its final completion as the theme of their song of praise. But Isaiah is a man in the midst of the history which is striving to this end; and the exclamation of the seraphim as now thus precisely expressed, gives him the means of knowing to what it will eventually come on earth; and the heavenly forms which now present themselves visibly to him enable him to conceive the nature of the divine glory with which the earth is to become full. The whole book of Isaiah bears traces of the impression of this ecstasy (Delitzsch).

4, 5. The posts of the door (R. V., "the foundations of the thresholds") were moved. — As though every praiseful chord touched the keynote of the building and caused it to vibrate perceptibly. House was filled with smoke — emblematic of praise and adoration as though every note was a censer. Woe is me! for I am undone — literally, "cut off;" the conviction working in the prophet's mind that no mortal, sinful man could behold the face of God and live; the recoil of which even the best and purest are sensible when the Divine presence is manifested. I am a man of unclean lips — unworthy, therefore, to join in the angelic praise. I dwell in the midst of a people of unclean lips — and therefore likewise unworthy. Isaiah was in the presence of "the fiery fact that God's whole nature burned with wrath toward sin."

When Uzziah irreverently entered the holy place he was acting out the besetting sin of his people, and in that sin Isaiah himself had probably been a partaker. The king sank into a leper's grave, but before Isaiah's vision the divine majesty arose in loftiness, and he felt as never before his moral uncleanness. That this "uncleanness" should be felt in his lips is not strange. As with the disease of the body so with the sin of the soul, each often gathers to one point of pain. Each man, though wholly sinful by nature, has his own particular consciousness of guilt. Isaiah, a professional talker, felt his mortal weakness most upon his lips (G. A. Smith).

6, 7. Then flew one of the seraphim — sent to the prophet, not acting out of sympathy merely. A live coal . . . from off the altar. — "The altar is, no doubt, an altar of incense, and therefore of gold, not of stone; but the incense is burnt upon stones heated to a glow, and it is one of these stones that the angel takes with the golden tongs of the sanctuary. The presence of an altar in the heavenly dwelling is assumed" (Rawlinson). Laid it upon my mouth — "R. V., 'touched my mouth with it.' Thine iniquity is taken away — by the refining fire which consumes sin."

8. I heard the voice of the Lord — speaking in human language. Whom shall I send? — No angel could bear the message. A human volunteer was needed. For us — plural of excellence. Here am I; send me. — Isaiah was quick to hear a call of this kind, and proud and eager to obey it.

"Here am I" was always Isaiah's answer to God's call, no matter what difficulty confronts him. It is now Egyptian intrigue; now Assyrian force; now a false king requiring threat of displacement by God's own hero; now a true king, but helpless and in need of consolation; now a rebellious people to be condemned; now an oppressed and penitent one to be encouraged — different dangers with different sorts of salvation possible — yet Isaiah never hesitates. It shows the rich personality of the man whose spontaneous and versatile style has made him one of the great kings in literature. But this personality is consecrated; the "Here am I" is followed by the "Send me." The power of Isaiah to do so much for others began with his early sense of pardon and purification (G. A. Smith).

9, 10. Hear . . . understand not. — The people were to be told to do precisely what they were doing and would do, to continue in their heedlessness, probably with the hope

that so unexpected a message would awaken them to consider their true state and danger. Both Jesus and Paul used the same words to the descendants of this same people deaf to similar warnings. Make the heart of this people fat — make it flabby, dull, insensate, so that impressions can no longer be made upon it. The same result follows "hardening the heart." Make their ears heavy — deaf to warnings. Shut their eyes — closing thus every perceptive organ. Lest they . . . convert — R. V., "turn again."

The entire passage has the force of irony, and, so far as it is an exhortation, means the exact opposite of what is said. But it is prophecy also. Isaiah is

forewarned that he must be ready day after day and year after year to labor for the souls of his fellows, and not only fail to win them, but actually watch them grow harder and duller in moral sense. Whatever appeal to conscience does not awaken them out of their apathy and stir their conscience will be sure to harden and deaden them. But whether they hear or hear not Isaiah is unflinchingly to preach the truth (Doherty).

11-13. Lord, how long? — When shall I cease to utter a message that only hardens? And the reply was, Until, in punishment, the land is desolated by war and the people deported to alien countries. "Pul had attacked the kingdom of Israel ten or twelve

years before Uzziah's death, and had perhaps made the Assyrian policy known, though he had allowed himself to be bought off (2 Kings 15: 19, 20)" (Rawlinson). But yet in it shall be a tenth — R. V., "and if there be yet a tenth in it;" "if the population shall dwindle to a tenth of what it now is. It shall return and shall be eaten — R. V., "It shall again be eaten up;" even the tenth shall be consumed. Says Rawlinson: "The trials of the Jewish nation under the Persian, Egyptian and Syrian monarchies may be intended." As a tell tree, etc. — R. V., "as a terebinth, and as an oak, whose stock remaineth when they are felled; so the holy seed is the stock thereof." "This promise shines all through Isaiah's book" (Peloubet).



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The Deaconess Department

THERE are now eleven deaconess hospitals in American Methodism, located as follows: Cincinnati, Omaha, Kansas City, and Minneapolis, with capacity varying from eighty-five to fifty beds each; Louisville (Ky.), Spokane (Wash.), Great Falls (Mont.), Jeffersonville (Ind.), Boston (Mass.), Buffalo (N. Y.), and Washington (D. C.), with accommodations for a smaller number of patients.

The Old People's Home at Evanston, Ill., has started a building fund out of coins and other valuables left in the pockets of saints who have passed on. The first contribution was a dime, found in the crack of a bureau drawer used by a dear mother in Israel. Friends are invited to contribute to this fund, addressing Miss Reeves, deaconess in charge, Evanston, Ill.

Bishop Fowler says of the Deaconess Society: "This is Woman's Exchange, where the brain and heart and muscle of the unemployed are coined into the circulating medium of heaven."

A graduate of the Illinois Training School for Nurses recently refused an invitation from Dr. Nicholas Senn to take charge as a nurse of the Rush Medical clinics in order to enter the Chicago Training School in preparation for deaconess work.

The Wesley deaconesses of London have a resort called the "Bird's Nest," just out of London, to which they send slum children for two weeks of outing. One little fellow, recently sent, had watched the black flag go up at Newgate prison when his cousin was hanged. He himself was the terror of the street in which he lived, but he was quite broken down with the kindness he received from the Sisters. One of them overheard him chuckling to himself after he was bathed and kissed and tucked between white sheets at night, "Lord, ain't this marvellous!"

Comments on Fall River Letter

(Last Deaconess Issue.)

"I believe that the writer is quite right in saying that the true work of the church is vicarious in its character."

"I have wondered why our deaconesses do not do more nursing in connection with their visiting. Do they not in England and Germany?" [Yes, because there the work is not so directly connected with individual churches as it has, from the beginning, been in American Methodism. There are many cogent reasons for this difference, some of which will, undoubtedly, cease to be when the work is better understood. — EDITOR.]

"Permit a deaconess to say that one of our greatest trials in this blessed work is having to make out 'reports' of the same. We are told by our superintendent that it is necessary, in order to encourage supporters of the work to make it possible, by their contributions, for us to engage in it; but it is a joy to remember that the most sacred parts of it cannot be put into human statistics."

Deaconess Work in Boston

683, 691 and 693 Massachusetts Avenue

Home Notes

— Many of our friends could give a like testimony to the following, and those who have never tried it do not know what they have missed: "I send you by express a bundle of new and second-hand clothing for your winter work. I hope it will be acceptable. Mother and I have tried to forget the hot weather in sewing for the needy, and I don't think we have felt the heat as much."

— I have a market basket full of flowers and am going out into some dark alleys and very unhomelike places. Would you like to come? If you come with a deaconess you must work, so you may take this other basket of flowers. Ah! down this court are some children.

"Little girl, do you want a posy?"

"Yep!"

She grasps them, and lo! she has fled no one knows where.

My! just see the children coming.

"Say, missus, gimme one?"

"Will ya gimme one, too?"

"Kin I have one fer my baby at home?"

"Say, lady, where'd ya git um all? Do you grow um?"

Listen to those boys behind us, —

"Say, Jim, what ya goin' to do with yourn now ya got um?"

"Oh, I'm going to keep um to smell of. What are you?"

"Wall, my Mary Liza's sick, an' I guess I'll take um home to her. Jolly! but they smell good."

"Missus, will ye just let me 'ave one smell?"

"Yes, indeed; and would you care for some?"

Those wrinkled hands were trembling, and her eyes were dim as she said, "Hits many years since I lift me bonny 'ome, and thim's the first buttercups I've iver seen 'ere."

Only a few flowers, but they sent one poor woman on her way rejoicing. I am sure they took with them into that dark alley some of the freshness and beauty of life.

Do see that little boy in a doorway! Her flower is to his nose and his to hers. "My! but them's beauts!" he exclaims.

"If I come down, will you give me one for my baby?" calls a voice from the third floor. Such a tired face, but a strange and beautiful light is on it now.

They are gone all too soon. I am so happy. Are you not glad you came? Did you hear those precious words — "Ye have done it unto Me?"

— The following is an extract from a deaconess' letter: "DEAR MOTHER: This is 'rest day' in the Deaconess Home, but if any one thinks it is a day of inactivity he is very much mistaken. There are letters to write, mending to be done, and little special errands to do for Jesus. I ought to have mentioned these in the inverse order, for although all our work is done for Jesus, there are some things which can be put by. I did begin with the most important things today, consequently the letter-writing is nearly crowded out. However, I will write you a few lines.

"First, let me tell you about one of these little errands which I had the privilege of doing today: A few days ago, Miss — received a letter containing this request: 'Will you please ask one of the deaconesses to go to the City Hospital and see —'. He was among the last company of soldiers received there. He has been very careless in regard to religion, but we hope that the experiences of the last few months have led him to think seriously of his relation to God.' I gladly consented to go. I can see the white tents containing the sick soldiers from my window, and have daily sent up a prayer for them. Taking some flowers with me as an introduction (they do prepare the way so beautifully), I proceeded to the hospital encampment. Admirable arrangements have been made for their accommodation. Beside the cloth tents, there are quite a number of voting booths which have been

utilized for the use of the invalid soldiers. These form quite a little village, which the soldiers call *Shantago*. I soon found the young man. He had a sunstroke while in Cuba, followed by typhoid fever, and consequently is very much emaciated. He is now convalescing. He seemed much pleased with the flowers, and after a little conversation I asked him if he was a soldier of Jesus Christ. He said he wasn't, but had been thinking a great deal about it. I urged him to enlist at once. I believe he will. In reply to my question if he had a Bible, he said, 'My mother put one into my traps, but it was lost with everything else in Cuba.' I promised to come again tomorrow and bring him a Bible, and left him to speak to others. Pray for these poor boys, that they may learn how to live."

— One of our Maine ministers asked the privilege of giving a happy summer to one or two city children, and in response two little girls in special need of such an outing were sent to him July 1. He and his devoted wife kept them for several weeks, and were untiring in their efforts to make them have a "good time." The children cannot half express their gratitude, and we quite expect the host and hostess considered themselves more than repaid in the pleasure of such ministry.

Training School Notes

— Regular work has begun in the new class-rooms at 683 Massachusetts Ave. under the following teachers, whose names speak for the high character of our school: Rev. Daniel Steele, D. D., Rev. N. T. Whitaker, D. D., Rev. S. C. Cary, Rev. W. I. Haven, Rev. J. D. Pickles, Ph. D., Rev. G. S. Butters, Rev. J. H. Pillsbury, Rev. F. N. Upham, Rev. C. H. Stackpole, D. D., and two resident teachers. Other names will be added to this list the first of October, and numerous missionary and other lectures are to be given during the year.

— Lectures and classes are free to all. We wish to call the attention of those who cannot give their time to studying in the morning hours to the fine course of Bible lessons to be given by Rev. J. H. Pillsbury (formerly of Smith College) who will be with us at 3 P. M. on Mondays and Thursdays.

— A program of the week's lectures and lessons will be furnished on application to the principal, and visitors are welcomed on any week day by the principal or her assistant. Friends desiring to call upon the students are invited to do so on Wednesday afternoons from 2 to 5 o'clock.

— On Saturdays an Industrial School for the children of the neighborhood will be held in the class rooms. More definite notice as to hour will be given next month, for we want our friends to visit the school.

— Some large donations of necessary furnishings for the house have been gratefully received, but we still lack many things, especially carpeting for the halls and sleeping-rooms.

Hospital Notes

— Space will only permit the statement that our patients are, as usual, very appreciative of what is done for them, and the service of love is being rendered with beautiful devotion on the part of the nurses. Are there not other young women in New England who will lay their talents on the altar for Christ to use in this direction if He so wills? Calls are coming from other Homes

for nurse-deaconesses, and more are greatly needed here.

Fall River Deaconess Home

825 Second Street, Fall River, Mass.

Home Notes

— Some time ago, on visiting a parishioner who had taken up her home in another city, after a word of welcome we were shown over the house. In passing from the reception-room into the parlor, dining-room, kitchen, bath-room, then into the sleeping apartments, all was closely noted. We were gratified to see each article of furniture carefully arranged, the draperies gracefully hung, and the bric-a-brac tastefully displayed. Even the closets were opened, and each little dress taken from its place on the wall and shown. Although some were faded and patched, they were clean and well ironed. The mother here said: "If I cannot go out and speak to the people, I can preach the Gospel at home; and this I try to do by showing my sisters the way a Christian home is kept. I take each one who comes, to see my house." Then she added: "This is all because of your Home. When I embraced the Christian religion and saw how you kept your Home, I resolved to have one like it."

I watched the guests of that home for two days, and I believe the Gospel preached in this silent way to be the word that will reach the hearts of that people. I was especially touched by the story this mother told me of one of the number, a young man, a convert to the Christian faith for twelve years and one who knows God's Word. In the two years this man had been in America he had made few friends. Uneducated people were not congenial to him, while society did not seek him since he was shabbily dressed, having aged parents to support in England. It is true he had a friend in his pastor, but he did not feel free to take of this busy man's time; yet here in this home he found companionship. This lonely young man, on coming here, received a welcome from the mother and children, while the host was ready to talk of the topics of the day as well as lead in some lively discussions. From occasional bits of conversation that reached us, we judged the subject discussed to be the eucharist, proving the conversation to be no idle tale. Late in the evening this young man bade us good-night, telling the children that next time he would play with them; then returned to his room in some distant part of the city. We know he left with a light heart, while this family rejoiced in the realization of having done a little service unto the Master.

— With the approach of the fall comes to the workers calls for help, especially clothing. Only last week a note sent the superintendent from one of our dear sisters in the church said: "Can you help me clothe a young girl that she may go to Sunday-school? If so, kindly send a hat, jacket, some skirts and shoes." But on searching our supply closet an old hat and jacket were all the articles found which could possibly be used for this girl. Will not our Leagues, King's Daughters' Circles, and individuals who have garments to spare, send them to us? We have many families whose income is sufficient for food and rent only, so nothing is left for clothing. We will also be glad should our friends, when holding their harvest festivals, think of the poor and bring to

us of the fruit of their fields. We have at times looked at boys coming in with pockets or bags of fruit and berries, and feared they had more than gleaned of the vineyard. But there are those who cannot go from their homes who are made to rejoice and take hope again when they know they are remembered by friends who have plenty.

— Possibly some person who notes these columns may desire personally, or may know some one who desires, to take a girl of thirteen and give her permanently or temporarily a home. A Christian woman has had the child for a year, but with a family of her own is unable to keep her longer. We hope this notice may call forth a correspondence with the Home regarding the child. Should any one question why the girl is not entered in our Children's Home here, I will say that we now have three calls to enter children, but the Home can accommodate only a limited number; yet these children are here demanding the care of some one.

— With September our deaconesses begin their work among the children. One of the workers returned to the Home last week saying she had fifty-two children at the first meeting held after a vacation of two months. The greater number of opportunities for service seem, however, to come in the line of home work. For three continuous days the report of one worker read: Monday afternoon, ironing for a sick woman; Tuesday forenoon spent in seeking and securing a housekeeper; afternoon, watched with a sick mother while the daughter went out on the street for the first time in three months; Wednesday forenoon, received a call at the door for help, and taking the needy one out was successful in securing work; afternoon, took a woman to visit an institution that she might be aided in deciding if that should be her home while here below. This was a joyous service, to realize that this weak, tottering one was truly leaning on one who is strong physically, and that she is willing to receive of the help which the Lord can give through His servants.

Providence Deaconess Home

85 Harrison St., Providence, R. I.

Home Notes

— We are especially grateful for the beautiful flowers we have received from time to time during the summer from Epworth Leagues at Pawtucket, R. I., Mansfield, Mass., Wickford, R. I., East Thompson and Moosup, Conn., and many other places. During the past few weeks we have found them very useful in carrying to the sick soldiers in our hospitals. Many bouquets have been distributed in cheerless homes and to children in the crowded tenement districts of our city, where not even green grass can be seen, to say nothing of flowers.

One of the deaconesses was arranging to take the girls in the kitchen-garden class to the Park for an outing, and while she was making the plans, one little girl begged that they might stay at the Park all night and sleep on the grass, "because it was so nice and clean and soft."

— The summer, with all its work, is almost at an end. While we feel that the summer time is our "dull season," we cannot say we have been idle this summer. We have done some "fresh air" work, though not as much as we had hoped to do. Over two hundred children and some mothers have been taken to the Park, country, and other places for a day's outing. Five children were sent to Wickford for three weeks, and kept in the homes of dear good people who were willing to sacrifice some of their own comforts to give these poor motherless children a few weeks of pleasure. Little "Frankie," one of the five, has said many times since his return to the dark tenement rooms, "Let's go to the country again." Another friend near Boston

took an invalid mother and child for two weeks into her home. She may never know just the happiness caused and the good done by this kind act; it meant so much to this dear woman, who has been ill for over a year, to have this change of scene. Still another, a minister's family near our city, have taken into their home for a few weeks a sick woman. We are sure these friends will receive a rich blessing for this work of love "In His Name." We trust by another summer that many more will be drawn to this kind of real practical service. Some of the friends in the city have taken invalids for drives, and cheered them up, and given them an opportunity to get a breath of fresh air and take their minds from their unpleasant surroundings.

— Two kitchen-garden classes have been carried on all summer, one class being colored girls.

— In connection with the Sanitary Relief Commission of our city we have visited soldiers' families and helped them in various ways, where there was sickness and destitution.

— During the summer our work was presented at Centerville, Hope, Phenix, Washington, Pawtucket (First Church), R. I., and at Willimantic Camp-ground. A liberal collection was received from each of these places, for all of which we are very grateful. In this connection we wish to say that we would be very much pleased to receive invitations from any pastors on Providence or Norwich Districts to present the work of the Home in their churches. Please correspond with the superintendent.

— Four Providence Epworth Leagues, and one from Pawtucket, have been entertained in the Home during the past three months. These League members have always left very substantial reminders of their visits, which assist us greatly both in supplying our table in the Home and others outside.

— The fall and winter work is opening up, and many plans and fond hopes are being formulated for a successful season. The sewing-schools, the Junior Leagues, Loyal Temperance Legion for boys and girls, and — a new feature in the work — "mothers' meetings" will soon be organized.

— At the close of this article is a list of wants. We also ask if you will not write us asking what you can do to help on the Lord's work here. This last ought to appeal especially to those who live in small towns where there is not much call for real missionary work.

Wants. — Money for our Emergency Fund; children's clothing for small babies and all ages up to fifteen years; canned fruits, jellies, grape juice, etc.; malted milk, Mellin's food, cereals, etc., for the sick; warm bed-clothing; shoes and stockings. In fact, we can make use of almost anything; only please don't forget, as you read this, to send something to help on this work.

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THE CONFERENCES

N. E. SOUTHERN CONFERENCE

Providence District

East Weymouth, Porter Church.—Rev. Wm. Kirkby, the pastor, received 4 probationers into full connection on Sunday, Oct. 2.

Wickford.—The work here is prospering, and profitable services are being enjoyed by the people under the pastorate of Rev. E. F. Smith. Mr. Smith's stereopticon lecture on "Ben Hur, a Tale of the Christ," has been given in several places successfully. The Wickford Standard in a recent issue speaks in a very commendatory manner of Mr. Smith's pastorate.

Providence, Hope St. Church.—On Sunday evening, July 24, a temperance mass meeting was held in this church in union with the Union Baptist Church to protest against the canteen system or liquor traffic in the United States Army. The meeting proved a success. A large and enthusiastic audience with delegates from nearly all the temperance societies in the city was present. Rev. Renetta C. Miller delivered the principal address. Resolutions were sent to President McKinley and the Rhode Island senators. Since vacation the interest in the work and the attendance at services have steadily increased. A hopeful spirit among the people is manifest. In the various departments of church work more workers are coming in than heretofore. John Caddell has recently been elected president of the Epworth League, and Miss Sadie Reed is the newly-appointed superintendent of the Junior League. The Sunday-school and the League, on the evening of Sept. 30, gave a reception to students of Brown University, and about seventy-five ladies and gentlemen were present from the University. It was an enjoyable affair. The attendance of students at the preaching service has increased. The pastor has sent a circular letter to every student, inviting his confidence and offering spiritual counsel. Mr. Miller in that circular says: "Having graduated from two universities myself, I can assure you of my true sympathy in all your college experiences."

Brockton, South St. Church.—Rev. O. W. Scott, the pastor, has been giving some strong sermons during the late summer and fall on subjects of public interest, and the newspapers have given due space and consequently larger publicity to Mr. Scott's discourses. One notable address was on the moral influence of the Brockton fair. Everything worthy of praise was mentioned, but certain shows and dances received a scorching denunciation. A fine patriotic service came off Sunday, Sept. 11. The decorations were especially profuse and tasteful. Many Grand Army men were present. Mr. Scott came from a sick bed, and after welcoming the strangers present resigned the service into the hands of his son, Prof. Everett H. Scott, who read the oration. Mr. George E. Whitaker, assistant publisher of ZION'S HERALD, presented the claims of that publication in this church recently. His presentation, according to the Brockton Times, was both entertaining and instructive. Mr. Scott is actively at work again. Oct. 2, 6 were received by letter and 2 on probation. There were four seekers in the evening. The pastor expects a revival.

Providence, St. Paul's Church.—The outing by trolley to Taunton did not come off until Friday, Sept. 30, but proved a highly successful affair. There were sixty-two in the company. The pastor, Rev. J. A. L. Rich, received 2 by letter, Oct. 2.

Hebronville.—Rev. O. A. Farley will begin a series of extra meetings on Thursday, Oct. 20, to last about two weeks. He will be assisted by neighboring pastors. Two persons were received in full, Oct. 2. Several are to be received on probation at an early communion.

Pawtucket, First Church.—The excellent work that has been going on in this church is to be augmented by an extra effort on the part of the pastor, Rev. C. W. Holden, who has called to his assistance that prince of workers, Rev. Dr. A. B. Kendig. Meetings are now in progress. They began Sunday, Oct. 2. Dr. Kendig preached in the morning on "The Solitary Worker," at noon he addressed the Sunday-school for a half-hour, and in the afternoon he spoke before the Y. M. C. A. on uniting with the church. In the evening he urged the church to consecrate itself to the service of the King. Much interest has already developed.

Providence Ministers' Meeting.—The meeting of the General Missionary Committee is exciting great anticipations. Extensive preparations are

in progress to give the Committee the best of entertainment and all the work they can do outside the duty that calls them together. Bishop Fowler is to give his lecture on "General Grant," Friday evening, Nov. 11.

Methodist Social Union.—The Union of Providence held a meeting at "The Eloise," Oct. 5. One of the best banquets in the history of the society was spread by Lyman, the caterer. The tables were filled with the representative men of Providence Methodism. Only four ministers were present. At the business meeting which followed, after most thorough discussion, the constitution was amended so as to decrease the annual dues for men from \$5 to \$3 and to do away with the admission fee of \$2. For the ladies an important change was made. No lady has ever been elected to membership, although they had been declared not debarred by the constitution. The present act of the Union will undoubtedly be popular. About twenty-five young men were proposed and elected immediately to membership on the passage of the amendments to the constitution. Many ladies will at once be proposed. The changes made are due to an agitation which started last winter and which seemed to be inspired by the feeling in some minds that too much attention was paid to dress on the occasion of the meetings. Others thought the fees were prohibitive. For nearly a year the discussion has been prolonged, until at last the members concluded to give the new proposition regarding fees a trial.

Providence, Asbury Church.—The Epworth League outing to Dr. Burton's summer residence in North Providence was an affair faultless in every appointment. The full moon made the drive a delightful one. President Horton and an efficient committee looked after every detail so that no discomfort marred any one's enjoyment. The generous entertainment provided freely by Dr. and Mrs. Burton added to the debt already owed by the Asbury people.

KARL.

New Bedford District

New Bedford, County Street.—Rev. Addison Woodward died Sept. 20, 1898. Mary J. Woodward, his wife, died Sept. 29, 1898. He was 89 years old, she nearly 80. "Father" Woodward was a

good man, earnest in prayer and testimony, and acquainted with experimental religion. He had long been a familiar figure about New Bedford and Martha's Vineyard camp-ground. He had been a local elder many years, and supplied churches on New Bedford and Providence Districts.

Rally day was observed with appropriate exercises. The attendance was large. Mrs. Everett, wife of the presiding elder, gave a "Bible Story Review," her son, Master Edward, drawing suggestive illustrations on the blackboard as she talked. Mr. and Mrs. Thompson, of the Friends' Society, gave a description of scenes in the Holy Land, which they recently visited, Mr. Thompson appearing in the costume of a native sheik. Sunday, Oct. 2, 2 were baptized, 1 received by letter, and 4 from probation. Rev. J. F. Cooper is pastor.

Cataumet.—The old parsonage property has been sold for a fair price. The sale makes possible the completion of the new parsonage. It is already plastered, and work will be rushed until finished. The pastor, Rev. W. D. Woodward, has labored with untiring zeal, at home and abroad, and both he and his people rejoice in the approaching success of the enterprise.

Plymouth.—Rev. E. F. Clark, the pastor, is taking his annual hunting trip in the Maine woods.

Chatham.—Rev. Edward Edson, who was pastor here twenty-five years ago, supplied the pulpit, Sunday, Sept. 25. He was warmly greeted by his old parishioners.

South Yarmouth.—Rev. G. W. Tapper, the pastor, preached his last sermon here previous to going abroad, Sunday, Oct. 2. Rally day was observed by special exercises.

Provincetown, Centre Church.—A fine new bathroom and other modern conveniences are being put in the parsonage.

New Bedford, Pleasant St.—Among the subscribers who have taken ZION'S HERALD for fifty years or more, attention is called to William Walker, who has been an active member of Pleasant St. Church since its organization in 1841. Previous to the building of this edifice he was a member of Elm St. Church, and a few of those

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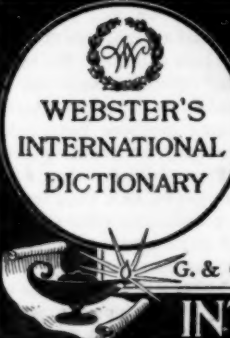
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yet spared can remember the glorious seasons of prayer held in the attic, in 1836. His pastor at that time was Rev. Thomas C. Peirce, father of Dr. Bradford K. Peirce, for many years editor of the HERALD. "Father" Walker, as he is commonly called, has reached the advanced age of 81, and still continues work at his carpenter's bench. Many younger mechanics hesitate to climb ladders and work in places where he still is willing to go. Mrs. Walker is yet at the helm guiding household affairs, and, though nearly fourscore years rest lightly upon her, she does not propose to give up the tiller for some time to come. Mr. and Mrs. Walker have enjoyed together nearly sixty years of that Christian life which has given to them a world of blessings, and their life must surely end with the promised reward so many have received: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." L. S.

Norwich District

Warehouse Point.—A good feeling prevails in the church. The pastor, Rev. J. A. Wood, exchanged with Rev. W. S. McIntire, of Hazardville, Oct. 2, and the latter gave a stirring temperance address. A lecture course is planned for the winter by the Endeavor Society. Revs. D. N. Griffin, W. J. Yates, E. O. Tree, and F. C. Baker are the lecturers. Plans are adopted for an extensive remodeling of the church building, and funds will be collected during the winter so that work can be commenced in the spring.

Crystal Lake.—Oct. 2, Rev. J. I. Bartholomew baptized 2 persons and received 16 into full membership.

North Grosvenordale.—The first Sunday of October, Rev. L. B. Coddington received 3 on probation and 3 into full membership. Dr. W. B. Godby, of Kentucky, gave a series of interesting Bible readings in September.

Personal.—At the October session of the Hartford Preachers' Meeting Rev. W. J. Yates, of Rockville, was elected president in place of Rev. I. Simmons, deceased; and Rev. H. E. Murkett, of Hockanum, secretary. Y.

VERMONT CONFERENCE

St. Johnsbury District

Barton Landing.—At this place special meetings have been held for nearly three weeks. The interest is good, large congregations being in attendance. The church has been much quickened, and some have expressed a desire for salvation. Rev. J. A. Dixon, the pastor, has had charge of the work.

Danville and West Danville.—At the last communion the pastor, Rev. F. E. Currier, received 27 into full membership from probation, most of them being the fruit of last winter's revival. There are still others who will come in later. All the work of the church is well in hand, and the pastor's heart is made glad by the general interest in church work which characterizes this last year of his pastorate here. An unusually large number partook of the Lord's Supper last Sunday, and it was a season of grace. Two were baptized and one received on probation.

Lunenburg and East Concord.—The promise of a gracious revival is seen in the good congregations and the earnest prayers that are constantly offered here. The people "talk of these things" quite after the fashion of other days. Rev. W. J. McNeil is working earnestly for immediate results and is cordially sustained by a devoted people. The new church at East Concord is approaching completion, and will be a neat and commodious house of worship when it is finished.

Irasburgh.—Constant activity characterizes the faithful few. The Ladies' Aid Society is vigilant and successful. They are employing various worthy methods for raising funds for the improvement of the church property. The inside of the church is to be thoroughly repaired, and a furnace is to take the place of the old stoves and long stove-pipes. In all this work the pastor, Rev. P. N. Granger, and his wife are in the van. Miss Emily L. Harvey, a returned missionary and much beloved in her old Vermont home, gave an address in the church last week.

Barton.—Rev. W. E. Douglass is trying the experiment—which ought not to be any experiment—of magnifying the regular services of

God's house. The Leaguers as well as the older members of the church have united with the pastor in the work. Every service for the month of October is to be a "special" service for the highest spiritual good. The first Sunday was called Rally day, and was the earnest of better days to follow. The pastor plans to call on all the families of the parish, if possible, during the month and pray with them. Such work faithfully done ought to make all services special in gracious results.

Newbury and West Newbury.—A series of revival meetings, under the leadership of Evangelist Gillam, is in progress, our people uniting with the Congregationalists. May the highest expectations be more than realized! Rev. W. H. White held an Old People's day service last Sunday, which was specially interesting, of which the *Bradford Opinion* says: "Old Folks' Sunday was observed at the Methodist church last Sabbath morning. The audience-room was decorated in keeping with the occasion—potted plants, ferns, and autumn leaves. The services were appropriate and impressive, the singing was the old fa-

miliar hymns rendered by the congregation. The discourse was commemorative of the last days of Paul. The prayers and exhortations of the old people who occupied the seats of honor were reminiscent of old Methodist days. The scene was impressive and beneficial. This is the second annual event of this kind, and we hope it has come to stay." Mr. White received 5 into full membership at West Newbury the same day, which makes twenty-five for the charge the present Conference year.

Personals.—Rev. S. G. Lewis and family of Marshfield have been visiting among their friends in the north part of the State.

The wife of Rev. J. A. Dixon, of Barton Landing, is critically ill with appendicitis, and an operation was thought necessary to save her life; but the latest report is that she will probably recover without an operation, though she is still very low. Many earnest prayers are offered that this may be so.

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her two little daughters have been visiting at her old home at West Charleston. H. A. S.

EAST MAINE CONFERENCE

Rockland District

The second quarter opens hopefully. The "contest of war" being over, the "fight of faith" is on with power. Victory has already come to several charges, souls have been saved and saints strengthened. If a recent editorial appeal in ZION'S HERALD should be heeded, we would enjoy a general revival. May the old HERALD lead all New England in triumphant conquest.

Clinton.—Sept. 11 we enjoyed an old-time love-feast with this church. It was indeed a time of joy and refreshing. We are sorry to say that it does not seem possible to hold such a meeting on every charge. The interior of the parsonage is being improved with paint and paper. The pastor's family has enjoyed a visit among home friends. All departments of the church are in good condition and general satisfaction prevails.

Unity.—Indications of a general advance grow more hopeful. Finances are in the best condition that they have been for years. A class-meeting is being sustained. We look good results.

East Vassalboro.—The twentieth wedding anniversary of Pastor Towle and wife was kindly observed by the people. They gathered at the parsonage in large numbers, and left several fine tokens of their esteem. Mr. Towle's two daughters are in the senior class of Oak Grove Seminary.

China.—Plans are being made either to improve the audience-room or repair the parsonage.

Palermo.—A new and large bell is to be placed in the tower of the chapel, the money for which is raised. Revival services are being held. The pastor is assisted by F. H. Jones.

Montville.—Gradual improvement is noted at this place. We hope for a brighter day, a time when the church will be a greater power in the community.

Union.—This charge is having a revival in its borders as well as at its centre, there having been over thirty conversions since Conference. A mission band has been organized by the League and is doing excellent service. The whole church seems to be alive with working power. Rev. W. A. Luce has been granted a local preacher's license. Rev. J. D. Payson is teaching school at South Union.

Searsmont.—The church has been shingled. A new library case is to be built. Father Fowler is well, busy and happy.

Searsport.—A new piano has been been purchased for the vestry. All goes well. The pastor preaches at North Searsport, where they have had no services for five years.

South Thomaston.—The work on the interior of our chapel makes a wonderful transformation. The frescoing by Emery of Rockland is very pleasing. The bills are all paid. When this charge secures a parsonage, it will be one of the most pleasant on the district.

Rockport.—The parsonage has been painted and new windows put in.

Simonton.—Revival services have been held with good results.

Damariscotta.—Several have been baptized and joined on probation. The young people's class is prosperous. Special services are to be held at the Mills in October.

Wiscasset.—Here are good congregations, vigorous social services, and finances are well in hand. Plans are being made to insure the property in the long-awaited-for Methodist insurance society. Several churches are of the same mind.

Sheepscoot.—Improvements have been made about the parsonage. A fine covered windlass and a front walk with steps add to comfort and general appearance. The pastor has the credit.

Rockland.—The pastor, Rev. F. E. White, writes: "We have had a deepening spiritual interest all summer, with an occasional conversion, and now we are having a glorious revival. Last Sunday night we had eight seekers, and last night at the regular mid-week prayer-meeting three new cases, after seventy-six testimonies. It is wonderful in view of the peculiar difficulties." Sept. 4, 5 were baptized and 8 received to membership. A large number were present at the communion service. Extensive plans are being made for Bishop Fowler's great lecture on

"Lincoln," Nov. 8. The Institute, which meets in Camden, Nov. 7-9, will attend in a body.

W. W. O.

NEW HAMPSHIRE CONFERENCE

Concord District

Bow and Bow Mills.—Rev. Mark Tisdale is doing faithful work in this field. The support comes in slowly, particularly from the Bow charge. At the Mills they are nearly paid up to date. During the illness and absence of Rev. E. Snow, Mr. Tisdale occupied the pulpit of the First Church, Concord, one Sabbath, to the satisfaction of the people.

Concord, Baker Memorial.—The congregations are large and enthusiastic. There is excellent satisfaction on all sides. The pastor, Rev. W. H. Hutchin, has been in the pulpit every Sunday; The pastor's wife has been shut in for over six weeks, but is improving. The official board is planning to lay hold of the financial problem with which they have not struggled this season, and which was carried over from the past year.

Weirs.—The cottages here are nearly all closed. The congregations that filled our church during the summer have now fallen to the little company of year-round residents. One family has gone that will be very much missed—that of Mr. Batchelder—they having moved to Somerville, Mass. The pastor, Rev. D. H. Gerrish, is very earnest in his work, and means to see the salvation of souls.

The camp-meeting authorities find themselves in a very hopeful financial condition, and are planning to improve the grounds as much as they are able.

Gilford.—A very fair religious interest exists here. Rev. C. H. Fisher is active among the people. There is a good chance for success. Rev. and Mrs. Heath are greatly in favor with all. Mrs. Heath is just recovering from a serious ill-

ness. Some weeks ago, much to the surprise of every one, she was taken with a severe hemorrhage of the left lung. Having never had anything of the kind, or any symptom looking toward that, they still wonder what could have produced it. She is now about the house, doing only a little of the very light work.

Gilmanton.—The pastor here lives on small receipts and plenty of work. He finds a good Sunday afternoon congregation at the old Smith meeting-house that for years had been closed; but having been repaired recently, Mr. Magwood has been invited to preach in it. Last Sunday over one hundred people were present. The presiding elder at his last visit ran into a company of donors who had come to bring some of their surplus for the ministerial household. He had the chance to baptize three children, one of whom was the pastor's baby. We had a delightful visit at the summer home of Mother Hackett, of the Tremont Street Church.

B.

NEW ENGLAND CONFERENCE

South District

Boston, Winthrop St.—Sunday morning, Oct. 2, 28 were added to the church—22 by letter (sixteen of them from the Highland Church) and 6 by profession. Two were baptized. The communion service was very largely attended and unusually impressive. The Sunday-school session was given to a service of welcome to old and new members, and the opening of the improved vestries. The superintendent, Mr. S. L. Barr, Dr. C. E. Miles, and the pastor, Rev. George Skene, D. D., made brief congratulatory addresses. The breaking up of the Highland Sunday-school has added half a hundred members to this school.

Jamaica Plain, First Church.—At this church Sunday, Oct. 2, was observed as rally day, and

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the occasion brought out a specially large and appreciative congregation. The pastor, Rev. Geo. R. Grose, preached from the text, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." At the close of the sermon, 15 persons were admitted from probation into full membership. The work of the fall and winter in this church has started in earnest, and as the people seem to be in perfect sympathy with their pastor and anxious to help, it may safely be predicted that something definite will be accomplished through their combined efforts. The Epworth League and Sunday-school are in a healthy and progressive condition, while, as an auxiliary to the latter, the Home Department, organized less than a year ago, has a membership of about forty, and is doing a most creditable work.

Boston, Swedish Tabernacle.—A number were converted during September, and 19 persons united with the church, Sunday evening, Oct. 2. The pastor, Rev. H. Hanson, is delivering a series of illustrated sermons during October, and the church is crowded every Sunday evening.

German Church.—Our German brethren and sisters, worshipping for many years past on Shawmut Avenue, near Vernon St., Roxbury, have sold their church building to the Protestant Episcopalians, and are now only waiting for a clear title to be given, when they will at once vacate. These people have bought a fine lot of land at the corner of Atherton and Amory Sts., Jamaica Plain, in a neighborhood where most of their members now live. They intend soon to build. Rev. Mr. Lutz is pastor of this earnest flock.

Mt. Bowdoin, Dorchester.—Sunday, Oct. 2, the united congregations of Highland and Mt. Bowdoin churches met in Norfolk Hall, Mt. Bowdoin, and the services all day were very impressive and encouraging. The pastor, Rev. Charles Tilton, received 5 persons into full connection.

South Boston, St. John's.—This church has expended about \$15,000 on repairs during the summer vacation, putting the outside of the church in most excellent condition. Sunday, Oct. 2, was observed as the Sabbath of "ingathering." Nine were received from probation, one by letter, and two children baptized. Special exercises were held in the Sunday-school, closing with addresses by Mr. O. H. Durrell of Cam-

bridge, and the pastor, Rev. Dr. R. L. Greene. During the exercises Mr. A. M. Williams, the superintendent, also made a very inspiring address to the school. Special services are to be held during the last week in October. Rev. George Reader is being employed as an assistant to the pastor, and Rev. W. W. Conation of the Theological School is to aid in the Sabbath work.

Dorchester St. Church, South Boston.—A handsome pipe organ has been placed in the church through the generosity of Mr. R. H. Barham, who has been such a good friend to this church. On Thursday evening last an organ recital was given, and the instrument by good judges was pronounced a superior one.

West Quincy.—Rev. C. W. Wilder, the pastor, rejoices in unmistakable evidences that the spirituality of this church is steadily increasing. The twenty-fifth anniversary of the church will be observed with exercises beginning Sunday, Oct. 23. A Junior League has recently been organized, the pastor's daughter being in charge.

Worcester.—In the Sunday-school convention just held in this city, our denomination, though possibly not so prominent as some, held a place by no means least. Rev. L. W. Adams, of Webster Square, had a conspicuous position, and Mr. Bailey of Trinity, was chairman of the reception committee. Of course Dr. Buckley of New York captivated all who heard him.

Webster Square.—The third annual service for the special benefit of the aged was held Sunday, Oct. 2, and was particularly edifying. The audience-room was trimmed with autumn leaves, and as each aged person entered a bouquet was presented. The sermon was on the thought, "The End of a Long Journey, or Home at Last."

Trinity.—Here, Oct. 2, ten members were received.

North District

Somerville, First Church.—The pastor, Rev. George S. Butters, began, Oct. 2, a series of "Short Sermons to Busy Men," to be given during October every Sunday evening. They are to be preached in the order named: "Providence in a Hero's Life," "A Young Man Who Found His Bible," "A Selfish Man's Blunder," "A Great Man's Challenge," "A Good Man's Honor."

Park Ave. Church, West Somerville.—The week's exercises in connection with the dedication of this church were of unusual interest. From the opening sermon by Bishop Mallalieu to the closing one by Rev. M. B. Chapman, D. D., there was not a dull or unprofitable hour. Dr. Eaton, the presiding elder, called upon to take Dr. Hamilton's place, outdid himself in a strong and most helpful discourse. The banquet on Monday evening was a signal success. Three hundred sat at the tables, and the post-prandial exercises were of rare interest. On Tuesday evening, Rev. W. I. Haven preached a very thoughtful sermon on the value of the sacred Scriptures, and on Wednesday Rev. G. H. Spencer, of Newton Centre, gave an inspiring address to the Epworth Leagues of the city. Thursday evening, Rev. Franklin Hamilton preached a sermon which from an intellectual and oratorical standpoint was of the first order. On Friday evening, Rev. C. H. Stackpole, of Boston, gave a unique and thoughtful sermon on the subject, "Is the Old Better?" On the opening Sunday Bishop Mallalieu delivered a strong and inspiring sermon, and on the second and closing Sunday Rev. E. M. Taylor, D. D., and Rev. M. B. Chapman, D. D., preached sermons which for strength and beauty and force are rarely equaled. This series of exercises were greatly enjoyed by both pastor and people, and will prove an inspiration for their future work. Rev. Garrett Beekman, pastor.

Cambridge, Grace Church.—Sunday, Oct. 2, was a great day at this church. Seven were received by letter, 8 in full from probation, 2 on probation, and 2 young men were baptized. At the evening preaching service the house was full. Rev. George A. Phinney, the pastor, is to be assisted in special meetings by Rev. Dr. Bates the first of November.

Fitchburg, First Church.—The first Sunday evening in October 9 persons were baptized, 4 received on probation, 2 by letter, and 38 into full connection on confession of faith. There were also 12 received into full connection at the August communion service. With but few exceptions, these were all young people connected with the

(Continued on page 1316)

WOES OF WORKERS

How Machinery Shatters the Nerves

Dangers to Which Working Men and Women are Exposed

Thousands Saved by the Timely Use of Dr. Greene's Nervura

Those who are familiar with the hideous roar of a boiler factory or the deafening blows of a trip hammer readily realize how noise affects the nerves. Few understand, however, that the incessant clatter of a loom or the gentle buzzing of a sewing machine are equally exhausting. It is everlasting monotony that overstrains the nerves and undermines the strongest constitutions. Work must be varied to be healthful, and few working men and working women are able to



change their occupations in the slightest degree or to modify their surroundings. This explains why derangements of the nerves and blood are so common among people whom the unthinking expect to be models of health. It is diseased nerves and weak or vitiated blood that drive so many working men to alcoholic stimulants and so many working women to morphine and other seductive drugs.

There is only one specific for diseases of the nerves and blood and that is Dr. Greene's Nervura blood and nerve remedy. This sovereign remedy will promptly and permanently cure nervous weakness and exhaustion, loss of ambition and spirits, inability to sleep, craving for stimulants, nervous headaches, neuralgia, emaciation and general debility and lassitude.

If you feel the need of medical advice, Dr. Greene invites you to consult with him fully and freely, personally or by letter, at his office, 34 Temple Place, Boston, Mass. Dr. Greene makes no charge for consultation and advice.

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Cancer and Tumors Cured by Anointing with Oil

It is justly claimed that the Oil Cure is the best remedy known for malignant diseases, and every honest doctor who has investigated the matter must admit the fact. The remedy is not only mild and safe, but it cures internal as well as external Cancer and Tumors, and gives relief from unceasing pain. Thousands have been cured in the last few years. Dr. D. M. Bye claims that after twenty years of success as a specialist for Cancer and Tumors, the Lord led him to the Oil Cure, and for seven years the Doctor has received thousands of good letters from persons cured. Hundreds from ministers and Christian patients are printed in books and papers which if one will read they will plainly see that surely God's blessing is with the Oil Cure. In the large book will be many half-tone photos which show conditions before and after treatment, all of which are sent free, giving particulars and price of Oil. Its just popularity is shown by the fact that at this time over two thousand patients are taking home treatment. Its great success has caused many counterfeiting imitators, therefore be careful and send to the right place and person by addressing DR. D. M. BYE, LOCK BOX 25, INDIANAPOLIS, IND., U. S. A. The suffering should know of this. Cut this out and send to some afflicted one.



Artificial Human Eyes
Andrew J. LLOYD & Co.
323 Washington Street,
Opp. Old South Church, Boston

Sunday-school, who were converted during the revival services of last winter. This is the largest number received at one time during recent years at least, and the sight was inspiring to pastor and people. During the previous week four extra meetings were held for the purpose of deepening the spiritual life. The remaining Sunday evenings in October there will be given by the pastor, Rev. W. G. Richardson, a series of lecture-sermons to young people, the general topic being "The Good Devil's Interest in the Young Man."

Woburn. — Rev. I. H. Packard, the pastor, will continue his eminently popular and successful lectures on foreign travel, which he gave last year, with a series soon to begin. The prospectus issued shows a fine program ahead.

Winchester. — A group of twenty young men, earnest Christians all of them, are the pastor's "yoke-fellows," ready to help in any service, and especially useful in holding meetings where-ever their preacher may direct. Rev. C. E. Spaulding, pastor.

East District

Winthrop. — The pastor, Rev. George H. Clarke, began Sunday evening, Sept. 25, with his willing people, a three weeks' evangelistic campaign.

West Medford. — Trinity Church people are now hearing with great pleasure their elegant new church organ, the money for which was left as a bequest of the late Elisha Pierce, a faithful member of the church. U.

West District

Springfield, Trinity. — On Oct. 2, 5 persons were received by letter, 9 into full membership from probation, and 1 on probation. Oct. 9 was Rally day in all departments of the church, with appropriate singing and sermon in the morning, rally Sunday-school exercises at noon, rally Junior League in the afternoon, and a rally Sunday-school service in the evening. Rev. A. C. Skinner is the pastor.

St. Luke's. — The much-loved pastor, Dr. C. F. Rice, is preaching to large and increasing congregations.

Merrick (West Springfield). — Rev. Andrew Baird was given a very pleasant surprise on the evening of Monday, Sept. 26, which was the twentieth anniversary of his marriage. The celebration took the form of a "pound donation party." Some 130 people succeeded in effecting a complete surprise, and, when they departed, left tables laden with edibles, and the pastor and wife richer also by a purse of \$20. Presiding Elder Knowles presented the good wishes of the assembled people, in his own inimitable way, and Revs. H. G. Buckingham and E. P. Herrick also spoke.

Bernardston and Gill. — The pastor, Rev. F. I. Bell, and his people, are entering courageously on the fall work of the church.

Southbridge. — Things are going smoothly on Rev. C. H. Walter's fourth year.

Charlton City. — The indications are hopeful in this charge, where Rev. Wm. Ferguson has the hearts of the people.

Brookfield. — Rev. J. Sutherland has been ill with malaria, but has improved and is about his work. He has the high esteem of the people in the church and of those outside, and his ministrations are much enjoyed.

East Longmeadow. — On Sept. 23, the second quarterly conference was held at the parsonage, when the reports showed that recently 2 had been received into the church by letter and 2 on probation. The Epworth League has elected new officers, and placed in the vestry fifty copies of "Gospel Hymns" to be used in the Sunday evening services. Sept. 18, Rev. A. H. Herrick, of Chicopee Falls, exchanged with the pastor and administered the sacrament of the Lord's Supper. The pastor, Rev. E. C. Bridgman, is serving on his

A Common Experience

Scene I. — Mr. Johnson is obliged to give up work, remain in the house and take care of himself on account of a dreadful scrofula sore on one of his limbs.

Scene II. — Mr. Johnson reads a testimonial which tells of scrofulous troubles cured by Hood's Sarsaparilla. He resolves to try it, sends for a bottle and begins taking it.

Scene III. — Mr. Johnson has taken six bottles of Hood's Sarsaparilla. His scrofula sore is cured. He is feeling stronger, has a good appetite and is able to attend to his work. He writes a testimonial telling of his experience with Hood's Sarsaparilla, and recommends it to others.

fourth year in this his first charge, acceptably to the people. While this town, in common with many others, has experienced crippling of its industries in recent years, the finances appear to be in quite good condition.

Warren. — The salary has been raised, harmony prevails, there is some religious interest, and things are hopeful.

West Warren. — Through no fault of a loyal people, the outlook here is not very cheering. The simple fact is, that the main business — manufacturing — has entirely collapsed, and things are at an almost complete standstill. Almost the last male member has left in quest of employment. We have a neat property here, and it is greatly to be hoped that an early revival of business may make it possible for the church to go on with its work.

West Brookfield. — Under the pastoral care of Rev. A. B. Gifford, a recent graduate of Boston University College of Liberal Arts, who has spent two previous years with this people, the church is prospering. The finances are in better condition than usual.

Amherst. — The pastor, Rev. John Chaffee, is cheered by good congregations and a generally good interest in the church.

North Amherst and Pelham. — Rev. W. F. Jacobs, supplying this double charge, seems to be working hard and to be in favor with his people. Some improvements on the property are contemplated — on church edifice and on parsonage.

Southwick. — The people like their pastor, Rev. C. A. Pickett. There seems to be a good interest, and they are planning to push the work.

Leyden and East Colrain. — The people commend their pastor, Rev. W. T. Hale, for his Christian character and his faithful work. The finances are receiving attention; and if one thinks this is a matter of small importance on these country charges, he fails to grasp the situation.

Colrain. — Rev. C. P. Ketchen, who has not been in good health, is much improved. The last quarterly conference was held in that part of the charge known as Griswoldville.

Bondsville. — Some weeks ago the pastor, Rev. H. G. Alley, had an experience such as falls to the lot of few ministers, when he was called upon to attend the funeral services of five persons who, a few nights before, were killed by an accident at a crossing in the village. The victims were Mr. Geo. Whiting, his two daughters, Sadie and Jessie, aged eighteen and sixteen, his little son George, and a boy named John Scott. We can easily believe that while business was wholly suspended, "a feeling of sadness and gloom pervaded the community, such as it probably had never before experienced. Large crowds were drawn into the village from every direction. The Methodist church, where the services were held, was crowded nearly three hours before the time announced for the service; and the steps, banking and street about the church were covered with people watching for the arrival of the procession. It reached the church at 2.40, and as it halted the sight of the five hearses in line so stirred the emotions of the people that many gave way to tears and sobs. The pastor, Rev. H. G. Alley, led the procession into the church, repeating, as he passed down the aisle, the words, 'I am the resurrection and the life,' etc. Following the pastor was the body of George D. Whiting in a black casket, borne by his two brothers and two brothers-in-law. Presently a white casket containing the body of Miss Sadie Whiting, the older of the two daughters, was borne down the aisle by five of her high-school classmates of the past year. Then came another white casket, which contained the body of her sister, Jessie, just two years younger, the bearers also being five classmates. Their little brother Georgie was next brought in by five boy playmates, and next came the remains of the youngest victim, little Johnnie Scott, borne by his little friends in town. The five caskets were arranged about the altar. Prayer was offered by the pastor, Rev. H. G. Alley, who then delivered a short sermon, the text of which was found in Isaiah 40: 6-8: 'And a voice said, Cry, and he said, What shall I cry,' etc."

Our society is here talking seriously of erecting a new parsonage, which would be a great improve-

Black Taffeta Silks Guaranteed to Wear

One of America's best silk makers has placed in our stock his Black

Taffeta Silks, which he claims will stand any amount of reasonable wear. Doubtless you have been disappointed many a time with Taffetas breaking away. These Taffetas are woven with purest silk and with greatest care. We have several widths but invite you specially to look at our 24-inch width, which is surely worth \$1.25, as it is being introduced at **89c.**

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JUST READY. THE ONLY ONE OF THE KIND IN EXISTENCE.

An arrangement by which not only the readings but the comparisons of the two versions become easy, immediate, satisfactory, and perfect. No parallel columns or embarrassing footnotes. The words and passages which are the same in both versions are set in large type, and where differences occur the Authorized Version is given in the top line, and the Revised Version in the bottom line of small type. Indispensable to Clergymen, Sunday-School Teachers, and the General Bible Reader.

(Specimen of Text)

Christ's lesson on humility.

ST. MATTHEW, 18.

Christ's lesson on forgiveness.

A. D. 32.

6 Ps. 131. 2.
ch. 13. 14.
Mar. 10. 14.
Lu. 18. 16.
ech. 20. 27.
g ch. 30. 42.
y. 1. 10.

3 And said, Verily I say unto you, ^{be converted,} Except ye ^{turn,} as little children, ye shall ^{not} enter into the kingdom of heaven.
4 "Whoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven.
5 And "whoso shall receive one such little child in my name

Address A. J. HOLMAN & CO., No. 1222 Arch St., PHILADELPHIA, PA.



ment. The church services are well attended. A specially hopeful sign is the good attendance at class-meetings.

Zion's Herald.—This writer would urge upon the preachers, and upon all the people of the district who may read this paragraph, the propriety, assuming the proportions of a duty, of earnestly seeking to enlarge the circulation of the HERALD. That it is in many places so difficult to do this, reflects no credit upon the intelligence and the loyalty of our people; but frequently the trouble is that the people do not understand the facts in the case. Objection on the score of price is not valid. The preacher who is informed in the matter can give to this objection a reply which certainly ought to be sufficient. To say nothing else, what would we think of the people if, instead of receiving and supporting the regularly appointed preacher, they should employ some tramp preacher, responsible to nobody, because, forsooth, it would cost less! And shall we by silence countenance them, or will any intelligent layman justify himself, in taking an irresponsible though professedly religious newspaper, because it is "cheaper than Zion's Herald?" Verily, it often is cheaper, in another sense than that intended.

If occasionally some editorial or other utterance does not conform to our views, that is a puerile reason for declining to support the paper, provided it is thoroughly evangelical and Methodist. The writer believes certain changes would be an improvement; he differs with the editor on some important points; but he is satisfied that the HERALD is an exceedingly important aid in building up the people in intelligence, Methodism, and general righteousness. He does not wish people to leave his church because an occasional utterance, made from a conviction of duty, fails to please them; but that would be about as sensible as to refuse to support the HERALD because of occasional isolated utterances not agreeable to the reader.

Now is the time to push the canvass. The offer of the paper free for the remainder of the year is of great assistance in securing new subscribers now. Each week this particular leverage becomes less. Let the readers of the paper recommend it to their friends. A careful study of one issue will enable one to find very many points to recommend. The pastor will do his people and the church a great service by a heartfelt commendation from the pulpit, and an immediate personal, enthusiastic, house-to-house canvass. Auspicious will be the day when our denominational literature, pure, elevated, and inspiring, is found in all our homes, displacing from those in which such are now found the papers which own no denominational allegiance, and whose profits go, not like those of Zion's HERALD to further the interests of our church by bringing comforts to the homes of our worn-out preachers or their widows, but to line the pockets of irresponsible publishers.

For Over Fifty Years

MRS. WINNLOW'S SOOTHING SYRUP has been used by children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

We are pleased to call attention to the work of Rev. E. O. Taylor, of Chicago, so favorably known throughout this country and Canada, as a scientific temperance lecturer. He is now in this city responding to calls from various parts of the State. His time for Massachusetts is limited to applications which may be made within the next few days, to be filled a little later on as dates may be agreed upon. Mr. Taylor is a scientific specialist, and therefore threshes no old straw. He is personally known to many of the pastors of Boston, who speak of him

without reserve. Rev. Alfred Noon, secretary of the Massachusetts Total Abstinence Society of Boston, who has heard him, says: "Mr. Taylor has achieved both a national and international reputation as a brilliant speaker. He is just the man for churches and No-Licence campaigns." His address is 38 Bromfield St., Room 34, Boston.

We have come to the season when men especially begin to think about garments which will protect them from the cold winds of autumn and winter. A nice cloth made into a good fitting garment always gives satisfaction to the mind and comfort to the body. No house in Boston gives stronger assurance that these two important conditions of personal comfort can be fully realized than Messrs. C. A. Smith & Co., 18 and 20 School St. They deal in the best class of woollens imported, and are prepared to show their customers the most attractive line of cloths for gentlemen's wear to be found in the market.

CHURCH REGISTER

HERALD CALENDAR

Providence Dist. Pr. Mtg. at Stoughton,	Oct. 17, 18
Central Circuit Pr. Mtg. at Cohituate,	Oct. 11
New Bedford Dist. Min. Asso., at Whitman,	Oct. 17, 18
Mid-year Meeting of Vermont Conference	
Board of Examination at Montpelier,	Nov. 1, 2
Bangor Dist. Min. Asso. at E. Corinth, Oct. 31-Nov. 2	

POST-OFFICE ADDRESS.

Rev. W. D. Malcom, 139 King St., Burlington, Vt.

LOCAL PREACHERS' ASSOCIATION of the Maine Conference will hold four days of evangelistic services at North Turner Bridge, commencing Monday evening, Oct. 24. All local preachers are invited. Rev. W. H. McAllister is engaged to give Bible readings on Romans; others will preach, pray, exhort and sing. The Maine Central R. R. will stop at North Leeds, whence there will be private conveyance at 10 30 a. m. and 3 30 p. m., provided seasonable notice is given to Rev. M. K. Mabry, North Turner Bridge. Come and help.

JOSEPH MOULTON, Sec.

MARRIAGES

KIMBALL - WATERHOUSE - In Portland, Maine, Oct. 4, by Rev. Geo. D. Lindsay, Rev. Harry Woods Kimball, pastor of Island Congregational Church, Skowhegan, and Beula Brooks Waterhouse, of Portland.

RICH - SMITH - In Roxbury, Oct. 6, by Rev. Charles Tilton, Simeon A. Rich and Katherine Smith, both of Brookline.

ALPHA CHAPTER. - The regular monthly meeting will be held Monday, Oct. 17, at Hotel Bellevue. Luncheon (European plan) at 12 30 p. m. Paper at 1 30 by Rev. H. B. Swartz, on the moral results of the religion of Japan. J. P. KENNEDY, Sec.

BIBLE STUDY. - The Christian Endeavor class in the synthetic study of the Bible, conducted by Rev. James M. Gray, D. D., will be held in Clarendon St. Church on Tuesday instead of Thursday evenings this season, beginning Nov. 1. The invitation is equally free to members of the Epworth League, the Baptist Young People's Union, and any who desire to master the Word of God for Christian service. The work this year will cover the New Testament.

NORWICH DISTRICT EPWORTH LEAGUE. - Ninth annual convention at South Manchester, Conn., Oct. 28. Special R. R. rates. Bishop Nide will address the convention in the evening. Delegates and visitors intending to remain over night should communicate with Mr. John W. Gilmack, South Manchester, Conn.

E. L. G. HOEWENTHAL, Sec.

After a Day's Hard Work

Take Horsford's Acid Phosphate.

It makes a delicious drink, and relieves fatigue and depression. A grateful tonic.

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For health or recreation. The appointments of a first-class Hotel. Elevator, bells, steam, sun-parlor, and promenade on the roof. Suites with Baths, Massage, Electricity, all baths and health appliances. Turkish, Russian and Natural Sulphur Water baths. The Nauheim Treatment. Adirondack Air, SARATOGA waters, Bicycle paths, Tournaments, Entertainments, etc. Send for illustrated circular.

October Weddings

Intending purchasers of bridal presentation mementos will find an extraordinary exhibit in our various departments adapted to this purpose.

Our recent importations from Staffordshire, the French and German Potteries and Glass Factories include unusual shapes and decorations, from the moderate cost up to the most expensive.

Rich Cut Glass, pieces, also in sets, the newest designs, also the rich color and gold Carlsbad glass. Hock glasses, single dozens in white silk lined boxes, Vases, Loving Cups and Rose Bowls.

Fine Lamps, from Germany and England, with the best American safety founts and burners, more than 400 kinds to select from, \$3 to \$80 each.

Dinner Sets. Never before in the history of pottery making was the standard in shapes and decoration so admirable. The Royal Worcester, the Royal Dresden, the Havilands, Minton and Cauldon, Wedgwood, etc., have produced attractive specimens at much below former cost by reason of improved methods of manufacture.

In our **Dinner Set Department** will be seen an extensive variety from the ordinary to the expensive services, and to be had in sets or parts of sets as required.

In the Art Pottery Room, (3d floor) will be seen Old Blue Delft Plaques, Satsuma Pieces and Cloisonne, also single dozens of rich China Plates in white silk lined boxes; also new designs in Welch Rarebit Plates \$10 to \$50.

Visitors will find in the **Glass Department** the best products of the Glassmaker's art, and on the Main Floor new designs of **Plant Pots and Pedestals**, Historical China, Umbrella Holders, Cuspidors, Toilet Sets, rare old Pitchers, Parian Busts, etc.

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**Stained Glass
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LARGEST AND OLDEST
ESTABLISHMENT IN NEW ENGLAND.

OBITUARIES

In that fair land beyond these changing days
Doth my true love abide —
And hand in hand with Christ the Lord he
strays
The still blue sea beside.

His are the rest and peace and happy home,
Mine are the empty days,
Forth from his breast swells heaven's melo-
dious psalm,
My sad heart sings no praise.

He wears the victor's crown, the robe, the
palm,
I live midst weary strife —
The eternal years enfold him in their calm —
How can I bear my life?

With tears down-falling, my o'erworn
eyes
Look up through heaven's gate.
My lost one tastes the joy of Paradise —
On him the angels wait.

His eyes will never weep such bitter tears
As my sad life has known;
And God will keep him through the endless
years,
Close to His great white throne.

O heart! be thou content to suffer loss,
And be thou strong to bear;
For loneliness, nor pain, nor heavy cross,
Can reach thy treasure there.

— Ella Duroy.

Ingalls. — William Woodman Ingalls was born in Bridgton, Maine, Feb. 10, 1824, and died in Lowell, Mass., April 12, 1898, at the age of 74 years and 2 months.

When about twenty years of age, and while residing in Mercer, Maine, he was soundly converted to Jesus Christ, and united with the Methodist Episcopal Church, with which church he was connected as long as he lived. He moved to Lowell in 1851, and joined Worthen Street Church. Soon after the organization of Central Church, he changed his relation to that church, and remained a member in it until his death. For over thirty years he was a teacher in the Sunday-school, for many years a steward, and for the last sixteen years of his life the faithful custodian of the communion service. Mr. Ingalls was of the sturdy kind of Christians, which furnish the backbone of our Christianity; never emotional, demonstrative, or spasmodic in his religious activities, but steady-going, regular, and one whom we knew where to find in every matter of right and wrong. He had an intense disgust at sham and hypocrisy, and was honorable in all his dealings with his fellows. He had an intense love for his church, and nothing hurt him so much as to realize that his church was suffering injury. Circumstances forbade his attendance upon the social means of grace during the last few years of his life, but he was strictly faithful to all the duties that were incumbent upon him.

He was married, March 26, 1848, to Miss Julia M. Harris, of Mercer, Maine, who was his faithful and lifelong helpmate, and who with an only sister still survives to mourn her loss and rejoice in his gain.

The last year of Mr. Ingalls' life was peculiarly afflictive, both for himself and his good wife, but through it all he manifested

that sturdy, unwavering faith and confidence in his God which kept him from murmuring and made it a real blessing to all who met him in his home. His last sickness was of short duration, but long enough to show the glorious triumphs of the Gospel of Christ. Three words furnish us with his epitaph: "He was faithful." C. M. H.

Baker. — Joseph Doane Baker was born in Orrington, Me., Oct. 2, 1815, and died Aug. 8, 1898.

Mr. Baker was converted to God in early life and united with the Methodist Episcopal Church, and for sixty years or more was a consistent member. He was a useful man, always ready to serve the church and the town in any and every way he could. He was for years superintendent of the Sunday-school, was class-leader, and held the offices of trustee, steward, and treasurer. He was endowed with the gift of prayer, which made him of much service in prayer-meetings, and in his strong and vigorous years he had greatly assisted the pastors in week-evening services. He and Mr. Thayer were long known as the "minister's yoke of oxen." They were great helpers and highly valued. For thirty five years Mr. Baker served on the board of selectmen, and for fourteen years was chairman of the board. In 1868 and 1879 he represented his townsmen in the legislature, and in whatever capacity he acted he always gained and held the esteem and confidence of those he served.

The last year or more of his life he was in failing health. In his last sickness he was confined to his bed about four weeks, but endured with Christian patience and resignation the pain and languishing of those days till the end came. On Monday, August 8, about 5 o'clock, he departed from us, and was not, for God had taken him. "Blessed are the dead which die in the Lord."

He leaves a wife and four sons, a step-daughter, and a sister, who miss his presence very keenly. May they all meet him in the heavenly country! The church and the world were enriched by his Christian experience of over sixty years. C.

Johnstone. — Mr. James P. Johnstone was born in Snelburne, N. S., and went to his reward from Winthrop, Mass., in his 78th year, Aug. 22, 1898.

He was converted when twenty years of age, and early received a local preacher's license. His pulpit ministrations gave satisfaction, and he was very successful in leading souls to Jesus. His acquaintance with the Scriptures was unusual, and his quotation of appropriate passages gave his testimony in the prayer-meeting a dignity and strength which could not be obtained by the simple reiteration of experience. The vision of the great High Priest seemed constantly before his mind, and he rested with great satisfaction on the promises of the Gospel.

The last thirteen years of his life were spent in Winthrop, where he attended the church until extreme feebleness prevented him. His sturdy frame and clear resonant voice were changed to weakness and a whisper by repeated shocks of paralysis.

His wife, a son and two daughters remain of his family. C. W. BLACKETT.

Oakes. — John A. Oakes, who departed this life, Sept. 7, 1898, was 82 years, 5 months and 10 days old. He was born in Temple, Maine, and spent the greater part of his life in Argyle, Me. During the last seven years of his life he made his home with his son-in-law, Herbert Marsh, of Old Town.

Mr. Oakes was converted at the age of forty, and for forty-two years has been an acceptable member of the Methodist Episcopal church in Old Town and Argyle. He was a man of sober, provident habits, and his good judgment and constant attention to duty were rewarded with success in all his undertakings. His sterling integrity and congenial manner won for him the confidence and esteem of all who knew him. "To know him was to love him." He was diligent in business, "fervent in spirit, serving the Lord." Though a man of fine judgment and wise counsel, and therefore honored and respected by all, he was humble and unassuming. He loved his church, and when no longer able to attend, he would inquire of the pastor concerning the church's progress; his heart seemed to think only of her prosperity. To his family he was kind and affectionate, to his neighbors he was accommodating.

Mr. Oakes is survived by four sisters — Miss Nancy Oakes, of Clinton, Iowa; Mrs. Rose Burr, of Brewer, Me.; Mrs. Abira Millikin, of Boston; and Mrs. Richardson, of Old Town; by two daughters — Mrs. Dora Buzzell and Mrs. Herbert Marsh — and a large circle of kindred and friends.

The funeral services were conducted by the

writer, assisted by Rev. S. M. Small. The grave was covered with beautiful flowers — grateful tributes of loving hearts. Let us so live that, like our departed brother, when the summons comes, we may fold the drapery of our couch about us and lay us down to sleep. C. L. BANGHART.

Filoon. — Mr. John Filoon was born in South Abington, Mass., now Whitman, Nov. 30, 1811, and died at Brockton, Mass., Aug. 18, 1898.

He was a man of much physical power and endurance, as partly attested by his nearly eighty-seven years of earthly life. From sturdy ancestors he inherited, also, a clear, strong, sound intellect and sterling moral qualities. His robust and knightly nature easily led him to champion the rights of the oppressed, and in proslavery times he became a practical abolitionist by helping to manage the famous "underground railroad" which carried many a colored slave across the border into Canada and to freedom. Among pioneer temperance reformers he was a stalwart of the stalwarts, fearlessly antagonizing this terrific foe of good society when it required much more courage than in our more favored era. In the Sons of Temperance and Good Templars he was recognized as one of their most reliable and influential leaders. Though deprived of extensive educational advantages, Mr. Filoon attained to a good measure of self-culture, and being a great reader was a very intelligent man, especially upon matters pertaining to church and state, to industrial problems, social reforms, and religious progress. In short, he had a broad and accurate apprehension of those practical questions most vital to human well-being.

In 1852 Mr. Filoon was soundly converted, and united with the Central Methodist Episcopal Church, remaining an esteemed and honored member until called to the church triumphant. Before the infirmities of age prevented, he was regularly in his place, manifesting deep interest in all the activities of the Christian fellowship he so greatly enjoyed. Those long associated with him in religious work speak in glowing terms of his uplifting public prayers and edifying testi-

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monies and uniform trustworthiness in all the relations of life.

Three daughters and two sons survive him to cherish sacredly the memory of their noble Christian father. God's workmen falter and fall, but His work is carried toward a triumphant consummation.

MATTHIAS S. KAUFMAN.

Eaton. — Mrs. Frances M. (Jernegan) Eaton began life at Edgartown, Martha's Vineyard, Nov. 22, 1833, and on Sept. 5, 1898, passed to her reward from Brockton, Mass.

In girlhood she gave her heart to Christ so fully that His service never seemed irksome to her, but a continual delight. With much satisfaction, efficiency and success she devoted her well-trained energies to teaching in her native town, in Bridgewater, and in Brockton. Here, in 1872, she was united in marriage with Mr. Apollos Eaton, one of the reliable, honored and influential official members of Central Church. It was a highly appreciated pleasure to her when privileged to share in any of the sanctuary services. For seventeen years Mrs. Eaton was the faithful secretary and treasurer of the W. F. M. S., and as a Sunday-school teacher her intellectual, social and spiritual qualifications gave unusual effectiveness to her work. Her bright, appreciative, responsive, charitable and cheerful spirit greatly endeared her to many friends who valued her for genuine womanly worth.

For the past eight years Mrs. Eaton was an invalid. As the result of a fall crutches were necessary during three years, and finally she was confined to her bed for a year and a half. But patiently she endured it all, being constantly supported and cheered by an unfaltering confidence in that unfailing Friend who does make "all things work together for good to them that love Him."

Mrs. Eaton was a thorough-going Methodist, an enthusiastic reader of ZION'S HERALD, and very fond of the peculiar institutions of her chosen denomination; and yet she was catholic in her sympathies, and ready to recognize Christian character wherever it was manifested. She is not dead, for "the good die not," but has only ascended into that larger and richer life prepared for all true followers of Christ.

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NEWS OF THE WEEK

Wednesday, October 5

- Yellow fever reported in Jacksonville, Fla.
- One hundred lives lost in India by the capsizing of a ferry boat.
- Gen. Wheeler, testifying before the War Investigation Commission, expresses the belief that the hardships complained of were unavoidable.
- A conference of the Powers to be held at Venice to take measures for the suppression of anarchism.
- Cornell College men dine together at Ponce, Porto Rico.
- Tidings of loss of life and property by the recent storm in the South continue to be received.

— Alexander B. Bruce nominated for Governor of Massachusetts by the Democratic State Convention.

— The American Board opens its annual session, meeting this year at Grand Rapids, Mich.

— The University of Pennsylvania receives a bequest of over \$400,000, to be used for the higher education of women.

Thursday, October 6

— The Chippewas in Minnesota resist forcibly a demand for the arrest of some of their number; four soldiers killed and five wounded.

— Fifty lives lost at Fernandina, Fla., alone, in the recent storm.

— The triennial council of the Protestant Episcopal Church opened its sessions in Washington yesterday.

— The collective note of Great Britain, France, Italy and Russia, demanding the withdrawal of the Turkish troops from Crete, presented at Constantinople.

Friday, October 7

— Six soldiers thus far killed in the fight with the Pillagers (Chippewas) at Leech Lake in Minnesota, and eleven wounded.

— Gen. Garcia starts on a mission of pacification to induce the Cubans to lay down their arms.

— Mississippi in a panic over the rapid spread of yellow fever.

— The auxiliary gunboat "Wasp" to be assigned to the use of the Chicago Naval Militia.

— A board appointed to arbitrate railroad disputes between the American roads and the Canadian Pacific.

— Manzanillo, Cuba, occupied by Col. Ray and 400 U. S. troops; the Spanish troops to evacuate as soon as transports arrive.

— A square mile in the city of Hankow, China, burned over; many lives reported lost.

— Gov. Wolcott and other State officials renominated by the Republicans of this State.

Saturday, October 8

— George D. Saxton, a brother of Mrs. McKinley, the President's wife, shot dead by a woman in Canton, O.

— Pressure brought to hasten the evacuation of Porto Rico and Cuba; the former to be surrendered by Oct. 18, the latter by Dec. 1.

— The Pillager outbreak in Minnesota thought to be over.

— Russian, British and German marines arrive in Peking to protect their legations.

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— Death of A. Oakley Hall, twice mayor of New York and three times district attorney.

— Death, in Concord, Mass., of Sherman Hoar, the well-known lawyer and politician, of typhoid fever, contracted probably in looking after Massachusetts soldiers.

— Preliminaries to a treaty finished by the Peace Commission in Paris; the terms withheld from the public.

— The laborers' strike in Paris extending; 60,000 men quit work.

— Three major generals and twenty-six brigadier generals honorably discharged from the volunteer army; the army re-organized.

Monday, October 10

— Official statement of the Navy loss during the recent war — 17 killed, 67 wounded; 84 casualties in all.

— Arrangements made to revise the Cuban tariff.

— A fire at Atlantic City, N. J., destroys the most costly blocks on the beach front; loss, \$200,000.

— The Paris strike becomes alarming; troops called to the city.

— Blanco wants four months in which to evacuate Cuba.

— Mme. von Teuffel ("Blanche Willis Howard") dies in Munich.

— Rev. Alexander Connell, of England, invited to the pastorate of the Fifth Ave. Presbyterian Church, New York, as successor to the late Dr. John Hall.

— Major General Lawton comes north from Cuba on account of ill-health.

— British warships seize several small groups of islands in the South Seas.

Tuesday, October 11

— The situation in Paris calmer, but extra military precautions being taken.

— The yellow fever in Louisiana reported to be of a mild type.

— The forests in Colorado again blazing.

— Opening of the Massachusetts W. C. T. U. silver jubilee convention in Tremont Temple.

— Mechanics Fair, this city, opens with a large attendance.

— Death of Admiral J. C. Febiger, U. S. N.

— The bicycle is destined to render important service in missionary work. In Great Britain it is regarded as part of the missionary's outfit. According to the *Belfast Witness*, "four-fifths of the departing missionaries take a machine with them when they go abroad."

The American Queen for October contains three complete new stories by Annie Swan, Rita and Ellen T. Fowler. Every woman will be interested in the article on "How a Woman may Dress on \$100 a Year," which gives lists of the needful clothing with cost of the same. A very practical article is that entitled "How the Hair should be worn." These with the departments of needle work, puzzles, cooking make this an excellent number. Any lady may have a copy by calling at the publishers for it. (Gilchrist & Co., 5 to 11 Winter St., Boston.)

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